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THE BETTER WAY

OR SIMPLE HELPS FOR MOMENTS OF NEED.

A BOOK FOR REFERENCE AND STUDY.

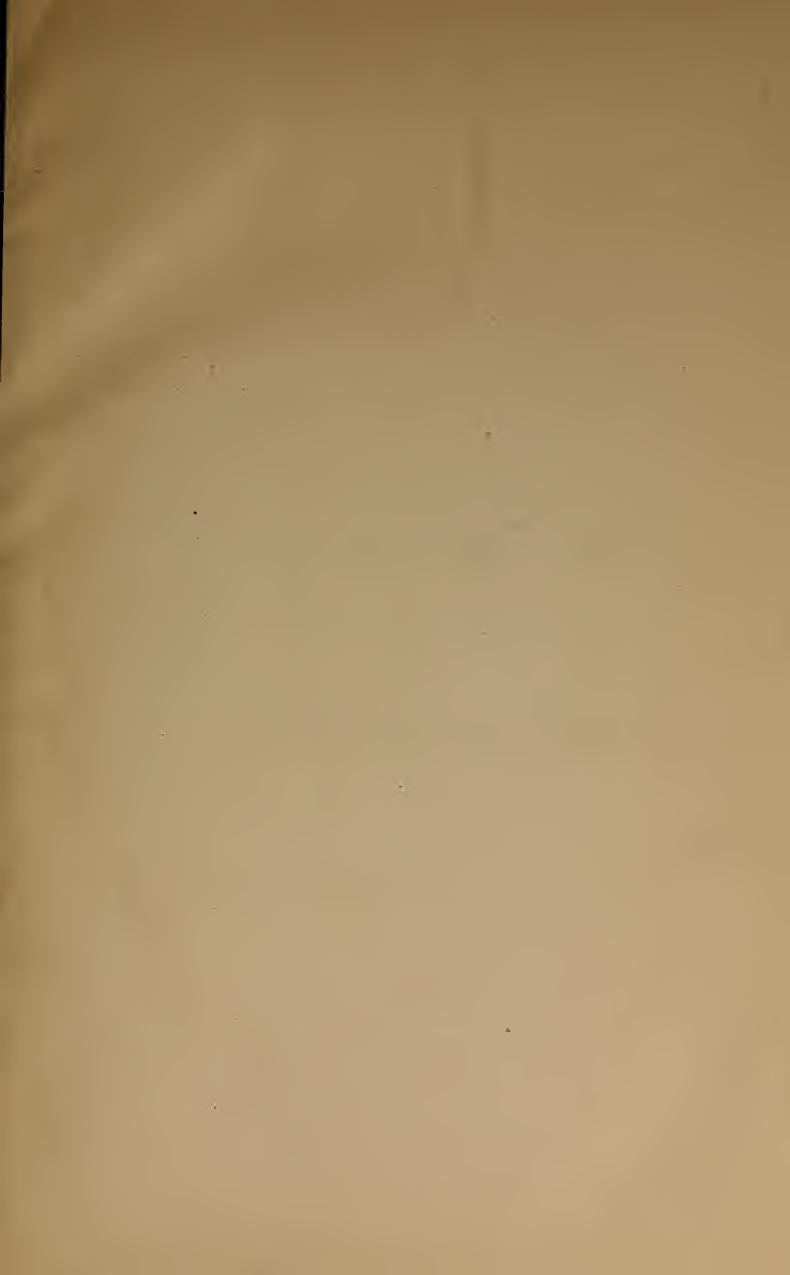
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UNITED STATES OF AMERICA.







THE BETTER WAY

—OR—

Lessons in Trueness, Wisdom and Love.

A BOOK OF SIMPLE HELPS

FOR MOMENTS OF NEED.

will not
be
used
BY W. H. WHEELER.

SECOND EDITION; REVISED AND ENLARGED.

Remember the words of the Lord Jesus, how He said: "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

And remember that thoughts which come near enough home, are worth running over and pondering in many different moods.

OFFICE OF THE BETTER WAY,

GRINNELL, IOWA.

For Further Explanations, see Preface.

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I hardly need say that the thoughts here given are not meant for essays; but rather as simple helps for busy men and women in the hours of weakness and need which are sure to come to us all. As such they have already proved helpful to many. But they are far from complete; for there are hundreds of topics to be discussed and many things to be said about each one; but a beginning is made, and in this we greatly rejoice.

Those wishing to follow the work still farther, should send in their names for the little monthly paper called *THE BETTER WAY*, in which all the articles first appear. The subscription price is twenty cents a year in the United States, Canada and Mexico. For other countries in the postal union the rates are: one copy, twenty-five cents a year; two to one address, thirty-five cents; four to one address, sixty cents.

Agents both for the book and paper wanted everywhere. If you have spare time and would like the work, write for terms.

Be sure and use the index freely; as it will suggest many lines of thought and work well worth your study.

Send all orders, both for books and papers to W. H. Wheeler, Grinnell, Iowa, U. S. A.

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THE BETTER WAY

ADVICE. (1)

1:1. *Shall I Take It?*—"If the advice be good take it, no matter who gives it;" for even fools and enemies can sometimes teach us something which we need to know. But if you are advised to do something which your deeper self forbids, or even does not clearly consent to, DON'T DO IT, no matter how kindly or positively the advice is given; for your advisers are surely mistaken or else you are misapplying their advice.

1:2. *Was It Given In Love?*—Was your advice given with a heart full of love? If so, good will surely come of it some day. But if it was given in a fault-finding and despising spirit, then much harm is sure to come of it, and very little good. Also see 102:6.

1:3. *Importance of Brevity.*—The most helpful advice is nearly always brief; but must also be full of friendliness and suggestiveness.

1:4. *Sometimes Advice Can Do No Good:* and there are some people to whom we should very seldom offer it; for the silent example of happy lives around them and their own unhappiness are the only things that can help them at present.

1:5. *Neglected Advice Is Not Always Lost.*—For, even when it does not stop men from doing wrong, it often helps them in beginning over again later on, when they wake up more fully to the fact that they are wrong, and long for help in doing better.

1:6. *What Sort of Helps Do We Most Need When Tempted?*—In moments of temptation and weakness you will find that ¹very simple helps, ²carefully chosen and ³often pondered are more helpful than more showy ones; for at such times it is the very simplest and plainest truths which we are most apt to forget and get twisted.

1:7. *Kindred Topics in Other Parts of the Book.*—Helping, Rebuking, Criticising and Talking; Arguments, Example and Differences of Opinion; Friendship, Kindness, Leadership and Love; and often Guess Work, Temper and Crossness.

Also see Talking Too Long, 91:2. Using Truth Unwisely, 98:1 and 2. How to Help a Tempted Man, 94:1. Advising Discouraged People, 26:1. Doing Wrong to Please a Friend, 39:2. How to Distinguish Truth from Error, 98:5 and 6. The Final Decision, 28:3.

AFFECTATION. (2)

2:1. *What Is Affectation?*—Affectation may be defined as trying to appear more ¹easy, ²graceful or ³brilliant than we really are.

2:2. *But Is It a Success?*—No it is not. For it covers up the attractive and lovely parts of our character far more than it does our faults; so that we always lose friends by it instead of gaining them; or, worse still, we attract those who are untrue at heart, and only wish to make tools of us in carrying out their own selfish purposes.

2:3. *Kindred Topics in Other Parts of the Book.*—Loneliness, Restlessness, and Fear*; Day-Dreams and Excuses; Reputation, Pride and The Easy Way. Also see Opportunities. Its opposites are naturalness and healthy, quiet growth. Also see Hunting for Praise, 75:1, and Talking Too Long, 91:2.

ANGER. (3)

3:1. *Is it Right to Get Angry?*—If by anger you mean simply a very great disapproval of what another has done, or is doing, as in Eph. 4:26, and Ps. 7:11, then the answer is: Yes, anger is sometimes right; i. e., when selfish or foolish elements do not get control of you. But this is not the usual meaning of the word; for it nearly always refers to a more or less *excited* and *unpitying* disapproval of what another has done, the excitement showing itself in at least a slight tendency to lose your self-control and act or *feel* unwisely or selfishly. And I venture to say that ninety-nine times out of a hundred, when we are forced to admit to others, or in our own secret thoughts, that we are angry, this is the definition of anger which applies to our case. Is it right, then, to get angry? Most emphatically, No, *however great the provocation*; though undoubtedly some fits of anger, secret or open, bring upon us far greater condemnation than others; for some are only seriously faulty outbursts of just indignation on seeing some great wrong done, while others are full of selfishness and meanness.

*See Index.

3:2. *But How Can We Distinguish Anger From a Disapproval and Indignation Which Are Right?*—In answering this important question, the following tests will be found helpful: (1) If you are at all inclined to act or think recklessly; (2) if you find it at all hard to remember the few or many good points of the one whose acts you are condemning; or (3) if you are in the least inclined to excuse your own faults, because theirs seem greater than yours; then you may be sure that your better self has lost control, and that your disapproval or indignation, however justifiable at first, is so no longer, and should be speedily tied up and conquered, by love, prayer, forgiveness, silence and solitude, and such other helps as you find most effective. Let us then disapprove of wrong-doing most emphatically; and show our indignation plainly, if need be; but let us beware of getting angry. For anger, even at its best, does much harm, and greatly lessens the good effects of even a just rebuke.

3:3. *Fighting it Out With Yourself.*—When roused to fits of wholly unjustifiable anger, or of well-grounded anger carried too far, there is at least one thing which we *can do* and always *should do*. We should seize the very first opportunity we can to prayerfully, eagerly fight it out in our own minds, not letting the matter drop into the forgotten past, till the better side of our nature gets a decisive victory. If you cannot get the time in any other way, take it from sleep; for otherwise your whole life will be slowly poisoned by unrebuked hatred and untamed anger. See 96:1.

But how can we tell when the better side of our nature has got the victory? The answer is that anger will change to a more quiet disapproval, and side by side of this disapproval will spring up a hearty willingness to be of service to the very one who has offended us, in any and every way that our better self suggests or approves.

3:4. *Helps in Regaining Your Self-Control When Angry.*—(For the use of those who are in danger of acting, speaking or feeling angrily or unwisely and really wish to control themselves.)

Yes, there is a wrong here, but I can help in counteracting it better if I think of it more quietly, and am not in too great a hurry. For unwise and untimely rebuke is often worse than no rebuke at all. This is also more like God's way of meeting wrong.

Or, again, X needs a rebuke, but now is not the best time to give it; or Y needs a rebuke, but his conscience is giving him all he can stand now; and perhaps he does not deserve as severe a rebuke as I should give.—We should also remember that very often the punishing of wrong is God's work and not ours at all.

3:5. *Benefits of Self-Control.*—Temper controlled makes a man stronger, calmer and more clear sighted, and thus better able to really remedy the evils at which he is indignant.

3:6. *How to Make the Surest Progress.*—Only by persistently repenting and reforming little fits of just but too excited indignation, can we ever learn to control and prevent greater ones; for the little ones are really the chief source and cause of the greater. And even if it breaks out again very soon, each imperfect victory makes us a little stronger and happier.

3:7. *Kindred Topics in Other Parts of the Book.*—Temper, Crossness, Disappointment and Drudgery; also Rebuke, Criticism, Differences of Opinion and Besetting Sins. For opposites see Patience, Burden Bearing, Bearing Wrong, Forgiveness, etc.—Also see Stopping Runaway Thoughts, 96:1.

ARGUMENTS. (4)

4:1. *Trying to Prove Too Much.*—He who tries to prove too much will lose in many an argument where he might have won; yes, even when the things he proves are true and truly proved! For men cannot be convinced of too many new things at once.

4:2. *Don't Use Weak Arguments.*—Better leave a man unconvinced than try to convince him by using weak arguments; for every weak argument you use makes it harder for the man to ever see clearly the truth which you wish to prove; while a quiet, earnest LIVING of that same truth makes it slowly, but surely, clearer, and also shows you at last how to make it plain in words.

4:3. *Kindred Topics in Other Parts of the Book.*—Leadership, Thought, Books, Truth, Excuses, Exaggeration, Differences of Opinion, Guess Work and Talking; and in index Discussion, Word Proofs and Logic.

Also see Arguments and Duty, 28:3. Arguing Not Suited to Discouraged People, 26:1. Importance of Self Control, 3:5. Going Against the Grain, 15:2. First Right; Then Quick, 78:1.

BEARING WRONG. (5)

5:1. *How To Bear It Patiently and Resist It Without Ill Will.*—When some one has wronged you make haste to do him a kindness or to get ready for doing him some kindness, when later on your opportunity shall come. Then, whether you have to strike back or not,

your heart will be so full of pity that the cloud will pass away from your life; for God will become your protector, adviser and friend and will help you in bearing all the pain.—This is not easy advice to follow, but if you really try to follow it you will be astonished to see how often you can do it, with the help that God always gives to those who trust and try.—Also see Matt. 5:44 and 45.

5:2. *Kindred Topics in Other Parts of the Book.*—Forgiveness, Patience and Suffering. Also see hints under Anger, Temper, Disappointment, Pity and Rebuke. Also see Knowing Jesus Better, 56:1. Keeping a Book of Remembrance, 12:3. What to Do When You are Not Sure, 28:6. Watchful Silence, 101:3. Translating What Others Say, 54:8. Putting Your Pride in Your Pocket, 47:9.

BEAUTY AND LOVE OF BEAUTY. (6)

6:1. *Love of Beauty.*—Mere love of beauty does not make men good; but goodness unmixed with love of beauty is sadly incomplete and one-sided, and though doing right does not make men and women pretty, it does make them more lovely and in course of time fine looking too.

6:2. *Kindred Topics in Other Parts of the Book.*—Love and Hope; Day Dreams and Ideals; Courtship and Home; Rest, Work and Success; and even Godliness and Goodness. Also see Beautiful But Selfish, 17:3. Love of Truth, 98:7. Love of Work, 102:4. Books of Remembrance, 12:3.

BESETTING SINS. (7)

7:1. *How to Overcome Them.*—If there is some sin which you seem powerless to overcome, even after honest, prayerful effort, I would advise you for a while to watch more closely for other *seemingly more trifling faults*, and to overcome these more fully, by patient, prayerful effort. Then you will find that somehow or other, you know not how, the besetting sin which at first you could not conquer has greatly lessened its hold on you, and can now be fought against successfully.

7:2. *Kindred Topics in Other Parts of the Book.*—Study carefully the topics Habit and Doing Wrong; also Doing Right and Prayer; and the special sins which most easily beset you.

Also study Despising Little Opportunities, 67:1. Doing Wrong in Little Things, 29:2 and 3. Trusting God Only Half and Half, 40:8. Things That Look Right, But Are Not, 29:1. Are You Really Trying? 28:13.

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BOOKS AND NEWSPAPERS. (8)

8:1. *Reading in General.*—Do not trouble yourself to read very much, or to remember much of what you read. The chances are you cannot do it, even if you try. *Simply read with care*; labelling each part with a well-considered "Yes" or "No," or "Uncertain," or "I don't know about that," or "I don't understand that," and above all, so plan and choose your reading as to always start a few good, clear seed thoughts and queries of your own. Do this, and all your reading will do you good, however soon forgotten; and more and more of it will stay by you; and above all, your power to see things clearly and correctly, and to use them wisely and effectively, will steadily increase.

8:2. *Reading Too Much.*—You cannot get strong by too much eating, neither can you get wise by too much reading (too much in all, or too much at any one time). Yet we are all sorely tempted at times to forget or resist this simple law of mental hygiene, and substitute *much* reading for *well-digested* reading. But we always lose by it; and the only safe rule is to stop reading for a while whenever we have any doubt as to whether it will be good for us. Nor should we go on reading till the doubt is ¹cleared away, or ²duty very clearly bids us disregard it. For the doubt generally shows that the mind has something of more present importance for our brain to do, or else is working out successfully some way of solving the problem in hand which is better suited to our needs.

8:3. *Laying Up Treasure For Others.*—Don't read simply for yourself. There are some things worth remembering and keeping because some friend or neighbor of yours may sometime need them.

8:4. *Reading Novels.*—Don't read every novel that is recommended to you, not even every interesting one; for some are full of poison. And even for good novels of which there are so many, the only safe way is to stop reading, for awhile, when they make you cross, or discontented with your own chances in life; for then they are doing you harm, and blinding you to many a little chance and little duty which if carefully used would lead you on to greater ones later on.

8:5. *Skipping.*—Never be afraid to skip whole sentences, pages and even chapters, if by so doing you can get a clearer and more helpful, though less complete, knowledge of the parts that you do read. Then, if the book is worth it, you can reread it later on, so as to get some of the points that you have skipped. But don't overload or overstrain the mind for the sake of reading the whole book; for, if you

do, you will lose a large part of the good that you might have got out of the book; for your ¹thoughts about it and your ²understanding of it will be full of mistakes, which might have been avoided had you stopped or skipped when your truer impulses told you too do so. But be sure and read very carefully the parts that you don't skip!

8:6. *Suggested Thoughts*.—The thoughts which a book suggests are often of more importance (to us) than what it actually says. But to clearly catch and really master these suggested thoughts we must take time to look at them definitely and carefully just as soon as we possibly can without working the brain too hard or neglecting some other duty. This does not ordinarily take long, but should never be lightly omitted; for otherwise the suggested thought is in danger of losing its vitality and power, and may even wholly disappear.

8:7. *The Books We Love*.—The books we love will surely shape our lives, even when we seem to have forgotten them and all they say. Let us remember this and find in it either comfort or warning, whichever we need; for it shows a very sure way of helping ourselves either up or down in life.

8:8. *Kindred Topics in Other Parts of the Book*.—Thought and Truth; Knowledge* and Opinion*; Arguments, Ideals and Advice. Also Studying, Resting, Talking and Forgetting. Translating What Others Say, 54:8. Books of Remembrance, 12:3.

BURDEN BEARING. (9)

9:1. *How to Bear Them More Easily*.—Remember that God is willing to help you in bearing your burdens; and the only conditions are that He, as the wiser partner, (I. Cor. 3:9,) must be allowed to do most of the planning, and that *you* must do *your* part heartily and as well as you know how, *however small it may be*. Surely these are not unreasonable conditions; and yet they are a sure way to peace, and gladness and power.

9:2. *But Just What is God's Part?*—It is not simply in the most *important matters that God offers to give and send us help. For if we ¹ask and ²trust Him, He stands ready to help us in everything that is even a little too hard for us. Only let us remember that we must let Him decide just *how* the needed help shall come; and freely consent to His changing our plans for us, whenever He sees that it is better for us and for others.

9:3. *Tomorrow's Burdens*.—Do not carry tomorrow's burdens to-day; for the morrow shall carry its own. Sufficient unto each day

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are the burdens thereof; and according to each day's need shall strength be given to those who ask it.

(Free Translation of Matt. 6:34 and Deut. 33:25.)

9:4. *Kindred Topics in Other Parts of the Book.*—Anything that is hard to bear. But for a partial list see Suffering, Bearing Wrong and Difficulties. Also study carefully Love, Patience, Prayer and Godliness. Also, Knowing Jesus Better, 56:1. Watching and Resting, 101:4. Watchful Waiting, 101:2, and The Bright Side, 58:1.

BUSINESS. (10)

10:1. *Our Motives in Business.*—Our CHIEF AIM in business, (as in everything else) should be to make each act a ¹wise and ²heartly contribution to the general good; and if you make the simple getting of money your chief end in life or in business, you may succeed, but even if you do, you will be far less happy and really comfortable and honored, than many another man whom you try hard to despise because he has less property than you have.

10:2. *How to Become Foreman and Partner.*—Do your work as carefully as if you were already a first-class junior partner; study all the ins and outs of the business as closely as if you expected to be foreman or manager sometime; and learn the art of not spending your money as fast as you get it; and, if you have any fitness at all for the work you are doing, your chances of somewhere becoming, first, foreman and, then, partner will grow brighter every day. Also see 48:2.

10:3. *Kindred Topics.*—The book is full of them; but especially see Work, Rest, Helpfulness, Dishonesty, Money, Debt, Opportunities, Difficulties, Plans, Perplexity, Guess-Work, Quickness, Hints for Hard Times, etc.—Also see How to Take Good Care of Yourself, 85:1. Spending Time on Little Things, 59:3. How to Get a Job of Work, 48:3. How to Decide Right, 28:3, and Doing Wrong in Little Things, 29:2 and 3.

CARELESSNESS. (11)

11:1. *Carelessness and Its Consequences.*—The man who does his work, or makes his plans carelessly is sure to get into trouble.

11:2. *Kindred Topics in Other Parts of the Book.*—Guess-Work, Excuses and Little Things; Discouragement and Loneliness; Restlessness, Recklessness, Unhappiness, Drudgery and Misplaced Pride, 77:1. For opposites see Watchfulness, Opportunities and Carefulness.* Also see Despising Little Opportunities, 67:1. Carelessness and

Failure, 48:2. Letting the Weeds Grow, 15:3. Tired of Doing Right, 28:7. Does Trying Do Any Good? 99:1. Learning to Love One's Work, 102:4. Learning to Do Better by Example, 45:2.

CHARACTER AND GROWTH. (12)

12:1. *Where to Begin.*—The light that shines farthest must shine brightly at home. [SELECTED.]

12:2. *Making Good News Reports.*—Life is full of good news; but we often hear it and pass it on with only the faintest sort of an idea of how good it is; thus losing much of the ¹cheer and ²good that we *might have had*, had we known its worth. As a partial remedy for this tendency I would suggest occasionally sending or giving to your pastor, mother, or some other friend, little bits of news, specially marked "Good News." Especially would I advise giving them to those friends whose influence has proven the deepest and most lasting in giving to your life some new impulse upward and onward; and also to your gloomy friends, in a lighter but no less sincere and hearty way. We can furnish sample Good News Cards by mail for two cents. But when you get started, you will not need a printed card, except for extra occasions.—Also see next paragraph.

12:3. *Keeping a Book of Remembrance.*—It is also a great help when ¹tempted, ²lonely, ³discouraged or ⁴perplexed if we can clearly bring to mind some of the bright examples that have cheered and strengthened us in times gone by; and also some of the hopeful things in the lives of those whose faults oftenest discourage and disappoint us. Ordinarily these bright spots easily come to mind, when we set out heartily to hunt for them. But sometimes our memories seem very dull; for discouragement and temper have silenced them. At such times a little "Book of Remembrance" will be found very helpful. Several such lie before me now. Some of the owners' favorite references I find repeated on nearly every page, for they like to dwell on them and see them often; but new ones keep coming in, showing that the writers are seeing more and more of the bright side of life. Let me give some of the entries, simply changing or omitting names: Mother's generosity. ———'s earnest prayer meeting talks. Father's patience. Father's past life. Aunt ———'s sweet life. John's forgiveness. J.'s faithfulness. H. B.'s help in my work. P.'s improvement in school. My talk with ——. Our stay in N. These hard times!

If you do not already keep some such book, let me advise you to do it. For though some of this good news has been gathered from

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plain, two-cent pocket books, and some from fine, gilt-edged and expensively bound ones, it all has the same ring and has helped in many an hour of need. These Good News Books will also help you in knowing how to help and cheer others in their moments of need.—For Children's Good News Books see C:19. (Also see Mal. 3:16 and 17.)

12:4. *How to be Sure You Are a Good Man.*—We call ourselves good, and point to our past life. But is that enough? No; for a truly good man is one who is busily engaged doing good and is quietly growing better day by day; and one who seems to just stand still has very little goodness in him, or else is sadly mistaken as to what duty really calls for (100:2). Let us remember this and apply it to ourselves.

12:5. *A Hopeful Sign.*—"Yes, B. has faults; but is trying very earnestly to get rid of them."

12:6. *Kindred Topics.*—Nearly every section in the book; but especially Work, Rest and Study; Godliness, Doing Right and Home. Also see Reputation, Habit, Trying and "Ways of Learning."* Also "Love, Happiness and Growth," 61:5. Aimlessness and Namelessness, 15:1.

CHEER AND CHEERFULNESS. (13)

13:1. *The Secret of Cheerfulness.*—Unless we are lovingly engaged in bringing cheer to other lives we cannot have much of it ourselves. For love is the very fountain head of cheer; and a cheer that has no love in it is a hollow and disappointing mockery; and an unsuccessful attempt to deceive ourselves and others; for we cannot do it very long.

13:2. *When Cheer Grows Dim.*—But even in a loving heart cheer sometimes grows dim. What then? Why, simply stop your other work, however good it may be and give a wee bit of time to special rest and prayer; then turn to doing lovingly some little thing which shows your love for others *more simply* and *more wisely*, and it will not be long before things will look bright again.

13:3. *Loving and Enjoying the Right.*—A healthy Christian not only loves the right, but enjoys it. For, though a long faced piety may be perfectly genuine, it is always seriously faulty at some important point. (See 102:5 and 100:2.) Let us remember this; that our piety may not only be earnest; but also cheerful.

13:4. *Kindred Topics in Other Parts of the Book.*—Love and Hope; Godliness and Prayer (esp. 76:3), Rest and Patience, Thankfulness

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and Kindness; Home and Day Dreams, etc. Also see Talking and Silence.*—For opposites see Discouragement, Loneliness and Dread.

Also see Patience and Sunshine, 68:1. Looking for Good News, 12:3. Looking on the Bright Side First, 58:2. Knowing Jesus, 56:1. Watchful Waiting, 101:2. Rest and Prayer, 101:4.

CHILDREN. (14)

14:1. *Idle Hands*.—For Satan finds some mischief still
For idle hands to do.

So reads the ancient rhyme, and it is true. So that one of your first and most important duties is to keep in mind a rich variety of simple kinds of ¹work and ²play which your child likes; and also to find out what kinds of sticks and stones, boxes and papers, tin plates and cups, marbles and nails, wagons and dolls, and other *simple toys*, give the little one most pleasure, and to carefully lay aside and keep in different parts of the house a goodly supply of these, to keep the little brain pleasantly occupied in studying and using them when other kinds of work or play have lost their interest. Nor should you look on these as so much "trick;" but rather as among the choicest of your family treasures; for on a proper use of such trifles depends in large part the healthy development of your child's ¹character, ²mind and ³body.

14:2. *Letting the Children Help*.—Expect and require your children to help you, even if their help is at first rather troublesome; take care not to make their work too hard, too long or too monotonous for their childish powers; praise them heartily and lovingly for the work that is well done; and be patient and tender when it is done blunderingly, and patient and tender and firm when it is done unwillingly; and your reward will be a happier home than you can have in any other way. You will be happier yourself and your children will be happier, and far more likely to remember and use through life the lessons of truth and unselfishness which by word and example you are trying to teach them.

14:3. *Unaccountable Crossness*.—When a child who is ordinarily reasonable and loving, becomes suddenly very cross and seemingly unreasonable, without apparent cause—¹hunger, ²thirst (often for simple water, rather than milk)—³sleepiness or ⁴some undetected physical pain is nearly always the cause. And even with unloving and selfish children, these account for a great deal; though there is added to them a sad confusion and wrongness in their ruling motives and habits of thought and life.—Yet even such more or less excusable

crossness should, for the child's good be stopped; first and oftenest by tenderness, tact, and making haste to find and remove or lessen its causes; and secondly, when these means fail, or only partially succeed, by the use of some sort of love-guided punishment, side by side of the tenderness.

14:4. *Children's Crossness in General.*—Crossness is never wholly due to selfishness; for it is always in part a protest against some mistake which some one has made in their treatment of the one who is cross. But it is a *blundering and confused protest*, and tends very strongly to degenerate into mere selfishness and meanness. Hence the need of helping the child to overcome it by punishment, of which we have already spoken, when other gentler means of stopping it prove unsuccessful. The best punishment ordinarily is to make the child stay by itself for a while in some corner of the room, until it is willing to try to control itself and is ready once more for tender helps, which should then be given gladly, but quietly.

14:5. *Rebuking Needlessly or Too Sharply.*—We often misunderstand our inexperienced little neighbors, the children, and rebuke and condemn them, when all they need is a little caution and restraint.

[SELECTED]

14:6. *The Pleasant Side of Duty.*—Never allow your children to do what is wrong "for the sake of making it pleasanter for them"; for if you do they will wake up some day and curse you for it.—But as you lead, advise and compel them in the right way, be sure and make it radiant with ¹love, ²hope and ³justice and show them by your own example how pleasant the right way can be made, when we come *near enough to God* to make our lives both true and wise.

14:7. *Punishing Our Children.*—Let us remember that the constant purpose of punishment in the home should be to help our children in finding out and loving what is right. If it fails in doing this it is a sad, an awful failure. Let it then be very firm, but very, very full of love; and let us learn to always preface it with silent or spoken prayer, till we are sure our own hearts are right and we ourselves are willing to be led of God.

14:8. *Children's Questions.*—Children ask a great many questions; some of them too hard to answer, some of them unwise, some of them seemingly very trifling and unnecessary, and some of them really unnecessary; and *occasionally* questions born of laziness or conceit. But though we should not and cannot always answer their questions, we should always give them some friendly and encouraging reply; for this much the child always needs, and will be injured by not getting.

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14:9. *Our Own Example.*—If we want our children to believe what we teach them, or at least to profit by it, we must really try to practice it ourselves. We may not always succeed, and our children may know very well that we do not; but if we really try, and in a manly, womanly way acknowledge to them that we do fail, they will listen more attentively to what we say, and above all ponder it ¹often and ²honestly in secret, and in years to come.

14:10. *Our Own Unnoticed or Half-Excused Faults.*—You will often find that some of your children's most persistent and dangerous faults are the ¹direct copy or else ²indirect result of some unnoticed or half-excused fault in your own life; and when you set out heartily to correct your own fault, your child's fault is not hard to overcome. But if you go on excusing or over-looking your own fault, you will find yourself powerless to help your child.

14:11. *Going Into Repentance Corner Yourself.*—Remember that you, too, must sometimes go off alone into repentance corner and ask for forgiveness and help, and *wait till you get it* (Gen. 32:26); or you cannot be as ¹wise and ²patient and ³tender and yet ⁴firm as you should, be in correcting your children and pupils.

14:12. *Spend Much Time With Your Children.*—For the fathers and mothers who fail to spend much time in personally helping, teaching and training their children lose some of life's greatest blessings and make both their own and their children's lives permanently narrower. Nor is it enough that the mothers do it all; for every father greatly needs the blessings which come from close and frequent contact with his children; and there are some lessons which a father can teach the child more perfectly and more fully than any one else; just as there are also some lessons which only a mother can teach.

14:13. *Kindred Topics in Other Parts of the Book.*—See Home, CHILDREN'S CORNER and scores of others; such as Patience, Kindness, Temper, Work, Prayer, Going Against the Grain, 15:2. Mistaken Kindness, 55:2. Watchfulness and Worry, 101:1. Neglected Advice, 1:5. How to Help Them When Tempted, 94:1. Smiles and Kisses, 49:4, and many others.

CONDUCT IN GENERAL. (15)

15:1. *Aimlessness and Namelessness.*—Plainly these two words sound alike; but our readers well know that their meanings are different; and yet strange to say they are often mistaken the one for the other, and, because a man cannot explain in words what he is trying

to do, it is often taken for granted that he has no clear aim or purpose. But as a matter of fact some of the wisest and best things we ever do are done at first under the guidance of impulses so deep that we cannot explain even to ourselves why we do them. Let us remember this and be very careful not to mistake namelessness for aimlessness. And let us learn to fearlessly go ahead if the impulses which lead us are QUIET, DEEP AND HELPFUL even if we cannot as yet tell just what it all means. But we should beware of restless, unquiet impulses; for these are a very poor guide.

15:2. *Going Against the Grain.*—Do not go needlessly against the grain, even in very little things, either in dealing with ¹yourself or ²others; for if you do you are sure to often get into trouble, without knowing why, and to throw away a great deal of time and strength. But also see 32:1.

15:3. *Letting the Weeds Grow.*—K. let the weeds grow and then wondered why that year's work was a failure.

15:4. *Too Great Risks.*—"Do not put too many eggs in one basket."
(Sir John Lubbock.)

15:5. *It's Good; But Do You Need It?*—Yes, it's good; but is it what you need? If not, you better let it alone; for it will do you harm. And why? Simply because it will crowd out some other help or pleasure which you do really need and from which you would get far more pleasure and good than from this.

15:6. *Kindred Topics in Other Parts of the Books.*—Character, Work, Habit, Guess Work, Right, Wrong, etc.

CONSEQUENCES. (16)

16:1. A STUDY OF THE BRIGHT SIDE OF LIFE; OR SOME OF THE CHEERING CONSEQUENCES OF DOING RIGHT.

Consequences

Of Bearing Wrong Patiently, 5:1.
Of Being Grateful, 95:1.
Of Being Patient, 68:1 and 2.
Of Being Faithful and Skilful,
48:2 and 10:2.
Of Careful Reading, 8:1.
Of Careful Living, Secs. 35 and 45.
Of Doing Ones Work Well, 102:7.
Of Doing Right, 45:1 and 16:1.
Of Doing Right *Cheerfully*, 28:12.
Of Giving Advice in Love, 1:2.

Consequences

Of Hungering for Righteousness,
89:5.
Of Having a Heart Full of Love,
58:1.
Of Knowing Jesus Better, 56:1.
Of Loving Home, 49:1.
Of Loving Truth, 98:7.
Of Loving What Is Good,
44:1 and 45:2.
Of Looking for the Bright and
Lovely Side, 12:3 and 45:2.

For Full List of Topics See Index.

Of Looking at the Bright Side <i>First</i> , 58:2.	Of a True Hearted Smile, 47:8 and 1.
Of Making Others Happier, 45:5.	Of True Forgiveness, 38:2.
Of Praying Aright, 76:1 and 2.	Of Trying Daily to Do Ones Best, 99:1.
Of Resting on Sunday, 82:2.	Of Using Our Little Opportuni- ties, 67:1.
Of Really Loving God, 40:3.	Of Uncle John's Day Dreams, 20:1.
Of Really Trusting Him, 40:5.	
Of Suffering, Rightly Borne, 89:6.	
Of Seeing the Bright Side Clearly, 89:7.	

16:2. A STUDY OF THE DARK SIDE OF LIFE; OR SOME
OF THE SAD CONSEQUENCES OF DOING WRONG.

We do not wish to dwell on this side of life as long as we did on the Bright Side (16:1) for it would not be as helpful; but the following references are well worth study, as showing how different the consequences of wrong doing are from those of right.

Affectation, 2:1. Carelessness, 11:1. Dishonesty, 27:1. Despising Little Opportunities, 67:1. Doing Wrong in General, 28:2. Doing Wrong in Little Things, 29:2 and 3, and 100:4. Doing Wrong to Please a Friend, 39:2. Doing Things in Too Great a Hurry, 97:1. Exaggerating Our Misfortunes, 63:1. Going by Guess Work, 43:1 and 2. Going Against the Grain, 15:2. Gossiping, 41:2. Hunting for Praise, 75:1. Loving Money Too Much, 10:1 and 64:1. Misusing the Sabbath, 84:1. Misusing the Truth, 98:4. Recklessness, 80:1. Selfishness, 86:1 and 2. Showing Love Unwisely, 61:6. Unwise and Unfriendly Criticism, 54:3 and 6. Unwise and Selfish Marriages, 17:3. Using Weak Arguments, 4:2. Using Truth Unwisely, 98:1. Using Alcoholic Drinks, 93:1 and 2.

16:3. *Fear of Consequences.*—If a thing is clearly right never be afraid of the consequences of doing it, and if it is clearly wrong never be afraid of the consequences of *not* doing it; for the final outcome of wrong doing is always unhappiness and degradation, while the final outcome of right doing is always love and happiness and peace. And even if you cannot tell which way is morally right, and which wrong, you have no reason to fear, if you will leave the whole matter in God's hands and turn to lesser problems and humbler work. For He will work it out in due time; and your responsibility has ceased, unless perchance you later on receive new orders. For unless you can decide intelligently, you have no right to decide at all.—But if you are doing what you know to be wrong, or even persistently meddling

with things that are too perplexing for you, then you have good reason to be afraid of the consequences; for they are sure to be bitter.

COURTSHIP AND MARRYING. (17)

17:1. *"Why Speak of Such Topics as These?"*—All will agree that these are most important topics and that thousands of lives have been made lonely and unhappy through carelessness and ignorance right here. "But does advice on such topics ever do any good?" Yes, there are today living many happy married and unmarried witnesses that such advice, if given kindly and not too late, is both welcome and helpful. And even when the advice comes too late and an unhappy marriage cannot be prevented, friendly and gentle advice may often keep one from going on and making matters a great deal worse. For even in a very lonely home there is a right way and a wrong way.

17:2. *Choosing a Life Partner.*—First of all, be sure and choose one you greatly love and admire; secondly, one who greatly loves and admires you; thirdly, one who has proved himself or herself able to really help you and satisfy you in many different moods and circumstances; and fourthly, one whom you can trust way down to the bottom of your heart, especially in your more quiet moments; though you may realize, vaguely perhaps, that they sometimes make mistakes. Then though you are sure to discover many unexpected faults, you are also sure of having a real help-meet, one really fitted to help you; and your mutual love will grow stronger and deeper as years go by, and will show more and more plainly too, though not always in the same way.

17:3. *Smartness and Beauty Alone Are Not Enough.*—For some of the smartest men and brightest, prettiest women make poor husbands and wives, because they are so selfish. "Must we then marry some one who is dull and homely?" No, not unless you choose to. Only among those whom you count smart or pretty, be sure and choose one who is ¹truly congenial and ²really lovely (worthy of love and full of love); for, if you are careless at this point, a hard and lonely life will prove that you, at least, were once a fool, whatever your companion may be. Yet even if you have failed here there is no need of your making matters still worse and showing that you are still a fool; for those who patiently and prayerfully learn the lesson of trusting God and forgiving man will always find that even a lonely home is full of stepping stones toward peace and heaven and joy, more perfect joy than they have ever known before.

17:4. *Kindred Topics in Other Parts of the Book.*—Beauty, Day-Dreams, Friendship, Home, Loneliness, Sympathy and Love.—Special dangers, Haste,* Restlessness, Guess Work and Affectation.

Also see Praying Over It, 76:1. Taking or Rejecting Advice as to Who Not to Marry, 1:1. Going by Guess Work, 43:1. What to Do When You Are Not Sure, 28:6. Importance of Being Sure, 102:5. Doing Wrong to Please a Friend, 39:2.

CROSSNESS. (18)

18:1. *Crossness in Adults.*—We have spoken elsewhere of the crossness of children (14:3 and 4). But how are we grown-up people to overcome *our own* crossness? Let us see. What is crossness? A mingling of disappointment and anger (only unaccompanied by any wish to injure). Like all other forms of anger, then, we should fight it out with ourselves prayerfully, *the very same day*, never waiting till tomorrow (See 3:3); and secondly, we should not have so many *must-be* plans as we do, and should not make our plans and expectations as stiff and set as we do, so that we will not be disappointed, if every detail does not turn out as we supposed or hoped it would. For if our larger aims in life are well chosen, and we are really careful and watchful in our work moment by moment, a great many details, and sometimes even the larger outlines of our plans, can be best determined on the spur of the moment, and *seemingly* almost without thought.

18:2. *Work That Makes Us Cross or Mad.*—You should not ordinarily begin on a piece of work, when you find that it makes you feel cross or mad. For nearly always a little rest or a season in repentance corner is what you first need and most need for your own good and for the good of others.

18:3. *Kindred Topics in Other Parts of the Book.*—Anger, Temper, Selfishness, Loneliness, Disappointment, Discontent, Recklessness, Excitement,* Differences of Opinion, Unhappiness and Criticising Too Freely, 54:3.—For opposites see Kindness, Patience, Forgiveness, Love and Bearing Wrong.

Also see Misusing our Ideals, 52:1. Seeing Only a Man's Faults, 54:7. Exaggerating Our Misfortunes, 63:1. Harmful Day-Dreams, 20:2. Trusting God Only Half and Half, 40:8. Cutting Our Plans in Two, 71:2. Stopping Runaway Thoughts, 96:1. Looking at the Bright Side First, 58:2. Need of Daily and Hourly Victories, 3:6 and 7:1. Children's Crossness, 14:3 and 4. Too Much Pepper, C:25. Feeling Ashamed of It, C:26.

DARKNESS. (19)

19:1. *How to Find the Light Again.*—Be true to the light you have, however dim, and you are sure to come out again into the larger light for which you long.

And even if you are so much in the dark that you cannot seem sure of anything, just ¹postpone most of your bigger plans and ²give yourself up heartily to seemingly trifling duties, ³honestly trying moment by moment, to come as near right as you can; and you will find later on that you have been *helped* and *blessed* and have gained ground in manhood, usefulness and happiness in spite of your perplexity.—And why? Simply because God never leaves a real truth-lover permanently in the dark in any matter that vitally affects his inmost heart life.

19:2. *Kindred Topics in Other Parts of the Book.*—Discouragement, Perplexity and Suffering; and oftentimes Guess Work, Recklessness, and Unhappiness.—Opposites; Insight,* Hope and Abundance of Peace, 40:13.

Also see Apparent Confusion Between Right and Wrong, 28:10. Taking Short Steps, 69:1 and 2. Going by Guess Work, 43:1. Resting and Praying, 101:4. Stopping Runaway Thoughts, 96:1. Unbearable Burdens, 28:12. Lost Opportunities, 67:2. Is There Really a Bright Side to Life? 58:3, and Times When Conscience Seems to Be Silent, 28:5.—Especially would I ask you to study 96:1, though you may at first think that it does not apply to your case at all.

DAY-DREAMS. (20)

20:1. *Helpful Day-Dreams.*—"There are two kinds of day-dreams, helpful day-dreams and harmful ones; and when I am tired and discouraged I, for one, like to sometimes do a little helpful day-dreaming." So says Uncle John; and we are inclined to think he is right. For he always comes back to his work with a brighter and more love-lit face; and it is wonderful how often his dreams come true. Only, as Uncle John says, "Remember that there are two kinds; and choose the helpful ones." "For by their fruits shall ye know them."

20:2. *How Can We Recognize a Helpful Day-Dream?*—A very sure and simple test is the following: A harmful day dream simply fills your mind with plans and promises for tomorrow, while making your life today even more selfish and uncomfortable and short-sighted than usual. But a helpful day-dream always makes you more quiet, more patient, more wise and more loving, right where you now are,

and in all you do; and if you keep a sharp look-out for them, you will find that there are many such. But, oh, beware of the harmful ones.

20:3. *Kindred Topics in Other Parts of the Book.*—Harmful day-dreams rest on Guess Work, Section 43. Helpful day-dreams rest on unproved and crudely stated, but really helpful certainties and possibilities.—For other Kindred Topics see Ideals, Rest and Hope.—Also see Novel Reading, 8:4, and Love of Beauty, 6:1.

DEBTS. (21)

21:1. *Try at Least to Pay a Part.*—If you have an over-due debt, which you cannot pay now, try at least to pay a part of it, and it is astonishing how much easier it is to pay the rest.

21:2. *Returning Borrowed Money Promptly.*—Never keep borrowed money a single hour beyond the time appointed for its return, if it be in your power by any honest means to return it promptly; for disappointment will often close a man's purse against you forever. [SELECTED]

21:3. *Kindred Topics in Other Parts of the Book.*—Business, Money, and Little Things; also Hints for Hard Times, Poverty and Suffering. Difficulties and How to Meet Them, 23:1. When Not to Choose the Easy Way, 32:1, and It's Good; But Do You Need It, 15:5.

DIFFERENCES OF OPINION. (22)

22:1. *Why Honest Men Can Differ.*—Truth is very many-sided and man's mind is rather slow and pretty easily confused on unfamiliar ground; so that a man may be very honest and level headed and still fail to see many of the truths and half-truths which you have seen and loved. Remember this and be patient; and patience will bring you nearer to your neighbor and nearer to God, even if you *seem* to be as far apart as ever.

22:2. *Kindred Topics.*—[Ignorance,] Guess Work, Exaggeration, and the Largeness of Truth, Section 98. Also study "Our Thoughts," (Section 96) Judging Others, Disappointment, Loneliness, Forgiveness, etc. For unfriendly differences of opinion see Misunderstandings,* and Crossness.—Also see Old Folks' Opinions, 66:1. Translating What Others Say, 54:8. Sifting What We Read, 8:1, and Keeping a Book of Remembrance, 12:3.

DIFFICULTIES. (23)

23:1. *How to Meet Them.*—The more difficulties you find in the way the more careful you should be to keep your head clear; and if you find that you cannot work successfully at the difficulty itself,

For Full List of Topics See Index.

turn promptly and VIGOROUSLY to some form of rest or work or recreation which will help in clearing your thoughts. But woe to the man who gets to hurrying; and woe to the man who does nothing or works in a careless, half-hearted way.

23:2. *Kindred Topics in Other Parts of the Book.*—Suffering, Hard Times, Discouragement, Poverty, Burdens, Dread, Drudgery, Plans, Perplexity, Unhappiness, The Easy Way, and scores of others; for everything worth doing has some hard parts.

Seemingly Impossible Duties, 28:9. Cutting Our Plans in Two, 71:2. Needless Difficulties, 15:2 and 28:10. Are You Really Trying to Do Right? 28:13. What to Do When in Doubt, 28:6. Praying About Things That Trouble Us, 76:1. Runaway Thoughts, 96:1.

DISAPPOINTMENT. (24)

24:1. *When Our Plans are Upset.*—Carefully laid plans are a necessary and helpful part of life; only remember that sometimes God has better plans for you, and don't be discouraged if He sometimes lets some devil or man or angel upset your plans after you have done your best, or if your own better self forbids your carrying them out; for experience shows that at such times God is only leading us by a surer, though more winding way, toward the very things which we most deeply need and long for.

24:2. *Kindred Topics in Other Parts of the Book.*—Ideals and Their Uses, Plans and Their Uses, Hopefulness, Discouragement, Suffering, Misfortunes and Guess Work, and often Unhappiness, Crossness, and Temper.—Also see Closed Doors, 67:2. Watchful Waiting, 101:2 and 3. Prayer, 76:1. "I've Got to Do It," 102:1. God's Way of Satisfying, 40:5.

DISCONTENT. (25)

25:1. *It's True Character.*—Be careful not to mistake discontent for love of truth and progress. For discontent spends much of its time simply growling at the present, past and future; while love of progress spends its time in gratefully recognizing the good of to-day and preparing for a better to-morrow.

25:2. *Kindred Topics in Other Parts of the Book.*—Disappointment, Temper, Anger, Crossness, Drudgery, Carelessness, Exaggeration, CONCEIT,* Guess Work, Unhappiness and Selfishness. For opposites see Bearing Wrong, Hopefulness, Contentment,* and Love.—Also see Things That Look Right, But Are Not, 29:1. Some Evidences That You Are on the Wrong Track, 3:2. Dwelling on the Hard Things, 89:3. Seeing Only a Man's Faults, 54:7. The Love Test, 102:6.

For Full List of Topics See Index.

DISCOURAGEMENT. (26)

26:1. *How to Help Discouraged People.*—Do not argue with a discouraged person. Just show your love simply and tenderly; and get them to stop and rest a while. Then later on when the first storm of discouragement is over, make such explanations and suggestions as you can; but not till then, and even then do not give too big a dose.

26:2. *Getting Discouraged Yourself.*—Most of us can not help getting discouraged at times; but let us always remember that it is a blunder, and never be proud of it, and never stick to it, and be careful not to talk about it as if our discouraged thoughts were true and trustworthy. But let us rather begin right away to drive out such thoughts by resting, praying and watching more carefully.

26:3. *Discouraged, But Not Useless.*—Even if you can't do a whole man's work, (or think you can't), at least be an honest, hearty worker on the right side, and you will never be sorry for it.

26:4. *Kindred Topics in Other Parts of the Book.*—Disappointment, Loneliness, Perplexity. Difficulties, Ideals, Plans, Opportunities and Overwork, 102:1. For opposites see Hopefulness. For still other helps see Rest, Suffering and Prayer. Also Trying, 99:1. Exaggerating Our Misfortunes, 63:1. Carrying God's Part of the Burden, 101:1. Trusting God Only Half and Half, 40:8. Using Truth Unwisely, 98:1. The Love Test, 102:6. Praying Over It, 76:1. Knowing Jesus Better, 56:1. Conflicting Duties, 28:8. Stopping Runaway Thoughts, 96:1.

DISHONESTY. (27)

27:1. The dishonest man is always an unhappy man; and the longer he persists in his dishonesty the more restless and unhappy he is, even when he covers it up most carefully and seems most prosperous.

27:2. *Changing It's Name.*—Call your dishonesty by some other name, and you may fool others, but you cannot long deceive yourself.

27:3. *Kindred Topics in Other Parts of the Book.*—Restlessness, Selfishness, and [Ignorance;] Excuses and Unhappiness, Doing Wrong and Little Things. Also see Business and Money.—For opposites see Honesty* and Doing Right.

Also see Success in Doing Wrong, 29:7. Harmful Day-Dreams, 20:2. Doing Wrong in Little Things, 29:2 and 3 and 100:4. When Our Friends Tempt Us, Shall We Do Wrong to Please Them? 39:2.

Smiling but Unhappy, 100:3. Manly Repentance, 29:6. Trying to Pay Part of a Debt (even if you cannot pay all), 21:1.

DOING RIGHT. (28)

28:1. *Doing Right Moment by Moment.*—Only by being very true to our deeper convictions of duty moment by moment in what seem to be little things, can we ever learn to be really wise in great ones.

28:2. *Meaning of the Words Right and Wrong* (When Correctly Used in Settling a Question of Present Duty).—Wrong is not what we *call* wrong, or *think* wrong, or can “*prove*” to be wrong; and right is not what we *call* right, or *think* right, or can “*prove*” to be right; though all of these, if *honestly used*, may help in making a man stop and consider. But right is what a man’s deeper, truer, quieter, self points out as the best thing for him to do, *now* and *here* or approves of his doing; and wrong is that which his deeper, truer and quieter self condemns, or at least refuses to sanction (28:5.) Obey this still, small voice of duty within, and you will find peace, for God and truth are with it; resist it, and you cannot find peace, and even your successes in life will be but disappointing failures.

28:3. *How to Decide Perplexing or Disputed Questions of Present Duty.*—Elaborate arguments and more simple word proofs are often exceedingly helpful (1) in finding out what it is probably best for us to do at some future time; (2) in deciding *tentatively* matters where mistakes can easily be corrected; and (3) when we are talking about matters which cannot be settled in any other way, and also in explaining our conduct to others.—But in deciding questions of present duty, where conscience always stands ready to guide us, our final decisions, both great and small, should always have a surer and safer basis than mere word proof can possibly furnish. In these a quiet, honest, unexplained Yes or No or “I don’t know,” [or “Uncertain”] is the only safe answer to give; for the simplest and quietest answer, if honest, will most nearly express the leadings of our deeper, better life, and bring us nearest to God and right. As to our duty when the answer is “I don’t know,” see 28:5 and 6.

28:4. *Godliness and Love of Right.*—Be sure and never separate these two; for true godliness without love of right is impossible; and trying to do right, without often asking God’s help, is but a sad groping in the dark. For without His help we are very weak, but in Him we are strong; and the way which he approves, though sometimes hard, is always pleasantest, *if we enter on it willingly*.

28:5. *Conscience is Never Silent.*—One of the most fatal mistakes a good man can possibly make is to suppose that there are times when conscience is silent and he must trust to guess-work or a mere "I think so." For whenever conscience is silent in regard to some question which we consider of great importance the real reason is that it is already pointing to some other duty which we are not willing to recognize as such but which must nevertheless be attended to first. And yet if we really wish to find the right and best way, it is at just such test points as these that we must follow the leadings of conscience most carefully, however trifling and unimportant those leadings may seem. And if instead of pressing our pet question we turn and ask other more simple and more seemingly trifling questions, the clear Yes and No of conscience will soon sound out very clearly to guide us. For help in starting see next paragraph.

28:6. *What to Do When You Are Sure; and What to Do When You Are Not Sure.*—If you are really sure you are doing right (28:3) go ahead fearlessly, even if you can't prove in words that you are right; and the consequences, whether pleasant or not at first, are sure to prove helpful to you and others.—But if you are not sure, stop at once, and, laying aside for a season most of your bigger plans and ambitions, give yourself up for a while to earnest, quiet watching (101:3) or to other more simple tasks and duties, each of which will help at least a little and be sure to do no harm. Then the path of duty will be sure to grow clear and pleasant again, though it may in some ways be quite different from what you had supposed it would be and may leave unanswered for a long time some questions which you would like to have answered very quickly. But be careful not to sit in idleness; and also don't try to straighten matters out by guess-work, for you never can; though you may think for a while that you have.

28:7. *Tired of Doing Right.*—When you find yourself getting tired of doing right (that is to say "sick of it" or "disgusted with it") you will always find on closer study that what you call "doing right" is either a dishonest sham or an honest misconception; and you either never had the genuine article or have got some part of it badly twisted and changed. For we never get tired of anything which we are doing in a really wise and right way.—And if you will be careful ¹not to do so many things partly or wholly by guess work and ²will use more carefully what little light you have, your enjoyment of right doing will be sure to return again, as soon as you get really started once more, in thought and deed on the right road. Also see 61:6.

28:8. *Conflicting Duties.*—Two duties, AB and CD, seem to conflict. What can we do? Turn aside for a while and eagerly, prayerfully watch for more light. Then go busily to work planning out only a few short steps at a time, and always doing first the work to which your quieter, deeper self first points, even if it *seems* to be the less important. And when later on you look back on a day's or year's duty done and enjoyed you will find that it was not AB or CD, but a mixture of the two, BC, with a part of each left out.

28:9. *Seemingly Impossible Duties.*—If the call of duty is clear, go ahead, no matter how great the difficulties or seeming impossibilities; for the way is sure to open so that you can do all that God intends to have done now, or asks you to do. But if you are not sure that duty calls you to the untried path, you have no right to enter it, now at least, however tempting and full of promise it may be; for *your* duty, for to-day at least, lies in less showy fields.

28:10. *Apparent Confusion Between Right and Wrong.*—The reason why there is at times so much apparent confusion between right and wrong is that in our ¹ignorance, ²haste or ³pride we have called something right that is really wrong, or something wrong that is really right. Then the confusion begins, and never wholly ends, till we patiently hunt up and correct our mistake. See 28:6.

28:11. *When Not to Stop for Word-Proofs and Explanations.*—First, when you are obliged to act very quickly, second, when tempted; and third when very tired. At such times be sure you are right before you act, (that is to say be honestly sure that your quieter, better self approves of your ¹doing as you do, and ²doing it *now*); but don't stop to talk or think much about it or to ask why it need be done; for many words and much thinking are only a source of weakness and confusion at such times as these.

28:12. *"Is the Right Way Always Easy and Pleasant?"*—No it is not always easy; for there are some very hard places in it. But it is generally easy; and all the hard places in this path of duty are but STEPPING STONES to some special blessing later on, generally unseen at the time. And you will also find that the hardest places in life, and all the seemingly unbearable ones, are of our own making, when for a season our trust in God or right grows dim.—"But is it a pleasant way?" *Yes, for him who walks in it willingly*; especially when he learns not to have seasons of distrusting conscience and disobeying God. And it grows pleasanter and pleasanter year by year; whereas the wrong way grows less and less pleasant as the days and years roll by. Also see 45:1.

28:13. *Are You Really Trying to Do Right?*—The question is an important one; for we often half deceive ourselves and think we are when we are not; and when we are really willing to do right, STEP BY STEP, we generally find that the right way is pretty plain for at least a few steps ahead and not as hard as it seems; but, rather, full of comfort.

28:14. *"Blessed are the Pure in Heart."*—Yes, "Blessed are the pure in heart; for they shall see God," (Mat. 5:8); and if they see Him, they can't help trusting and loving and enjoying Him. Yet it is not enough that our purposes alone be true, though that is our greatest need. We must come near enough to Him to be WISE as well as good. For dirt is dirt, even if we honestly think it is gold; and folly is folly, even if we think it wisdom. See 100:2.

28:15. *Kindred Topics in Other Parts of the Book.*—Godliness, Helpfulness and Love; Happiness and Example; Business and Home; and scores of others; for a right and happy life is very many sided. For the opposite of Doing Right see Doing Wrong.

Also see Things That Look Right and Wise, but are not, 29:1; Dreaded Duties, 30:1. Consequences of Doing Right (in detail) 16:1. Fear of Consequences, 16:3. What Does God Require of Us? 40:6. Goodness and Happiness, 45:1 and 8. Doing Right Cheerfully, 28:12 and 45:8. About Trying and Not Trying, 99:1 and 2 and 102:2. Loving and Enjoying the Right, 13:3 and 47:10. The Final Decision, 28:3.—For "I think it's right," "I can prove it's right," "I'm sure it's right," (said rather conceitedly) and "Blank says it's right," see 28:2 and 29:1.

DOING WRONG. (29)

29:1. *Things That Look Wise and Right; But Are Not.*—There are some wrong and foolish things which we keep on doing through sheer desperation, or in moments of excitement, though we are sadly aware that it does not pay. On these we have touched, under Restlessness, Recklessness, Besetting Sins, and Doing Wrong in Little Things (29:2 and 3). But there are also some wrong and foolish things that to a hasty or surface look seem perfectly harmless or even helpful. The only way to learn to recognize and avoid these doubtful thing is to ask yourself oftener and more carefully the double question, "Is it right for me to do this at all? and is it right for me to do it now?" and to insist on watching very quietly, or simply saying "No, No, No," etc. rather slowly until you can answer *both* questions with a simple, quiet, unhesitating Yes, or cheerfully and successfully turn

to some less showy task (102:5, 96:1, etc.). But if you find yourself in doubt, or relying on mere word-proofs to convince yourself that you are right, then beware; for there is something wrong and harmful in it somewhere.

29:2. *Doing Wrong in Little Things.*—Doing wrong in little things has ruined more lives and saddened more hearts than doing wrong in great ones. For few men are blind enough to deliberately do wrong in great things; but we are all tempted in little ones.

29:3. *But Why Not Do Wrong in Little Things?*—First, because it often turns out that they are not as little as they seem; and secondly, because doing wrong in little things makes us powerless to do right in many greater ones, until we stop doing wrong in the little ones. Also see 100:4.

29:4. *The Wrong Doings of Good Men.*—When those who really love the right fall into sin God does not leave them; but He punishes them, and sometimes the punishment has to be very severe; for when good men get into the 'dark, or get to going by guess-work, they are apt to be very willful.

29:5. *Yesterday's Wrong-Doing.*—The wrong-doings of yesterday may bring great pain to-day; but they can never deprive us of our deeper peace of mind, unless to yesterday's wrong-doing we are in some way adding others to-day; and when we stop doing wrong *now*, our peace of mind is sure to return, however dark and foolish yesterday may have been.

29:6. *Manly Repentance.*—When you find you are in the wrong, the sooner you turn round and begin again more carefully and more prayerfully, the better it will be for you, if a happy or useful life is what you are aiming at.

29:7. *Success in Doing Wrong.*—Success in doing wrong hardly deserves the name of success; for it only makes a man more restless and unhappy than ever. (Also see 28:12.)

29:8. *Changing Its Name.*—You cannot make a wrong thing right by changing its name.

29:9. *Well Meant Folly.*—Yes, God will forgive well meant folly; but he is too good and wise to cancel all its painful consequences. Then let us be sure that we mean right; but also that we are right.

29:10. *Being a Fool or Being Called a Fool.*—It is not pleasant to have others *call* you a fool; but its a great deal better than *being* a

fool. But as this world goes we are quite often forced to choose one or the other. Which shall it be. Be sure and choose right.

29:11. *Kindred Topics in Other Parts of the Book.*—Selfishness, Guess Work and Excuses; Restlessness and Recklessness; Habit, Besetting Sins, Consequences and Unhappiness.—For opposites see Doing Right. Also study carefully "Our Thoughts," (Section 96) Rebuke, etc.

Doing Wrong Defined, 28:2. Consequences of Doing Wrong, 100:1 and 2 and 16:2. Misplaced Pride, 77:1. Doing Wrong to Please a Friend, 39:2. Doing Wrong in "One Little Thing," 100:4. Truth and Error, 98:4 and 5.

DREAD. (30)

30:1. *The Causes of Dread; and How to Lessen It.*—When you dread a piece of work you will often find that the dread is only nature's persistent protest that you ought not to do it, now at least, though you think you ought. At such times the dreaded purpose should either be abandoned or else postponed till a more proper time. (See 28:6 and 73:1.) But sometimes the dreaded task is clearly a duty. What then? Why even then you will always find that something *untrue* or *unnecessary* has got mixed in with your truer ¹plans and ²thoughts; and a few slight changes in your plans and thoughts, if carefully made, will remove, or at least greatly lessen the dread. You should also be careful at such times to leave a great many matters of detail undecided; for the attempt to decide them now would only cripple you by increasing your dread and mental confusion. You should also try to throw in some pleasant little extra which will help you in getting started.

30:2. *Kindred Topics in Other Parts of the Book.*—Burdens, Difficulties and Perplexity. Also study Prayer. For still others see Fear of Consequences, 16:3. Going Against the Grain, 15:2. Hating Our Work, 31:1. Learning to Love Our Work, 102:4. Cutting Our Plans in Two, 71:2. When to Do Disagreeable Work, 102:3. What to Do When you Are Not Sure, 28:6. Runaway Thoughts, 96:1. Watchful Silence, 101:3.

DRUDGERY. (31)

31:1. *Why Do We Sometimes Hate Our Work?*—Work may very properly be hard and disagreeable; but when it seems like *drudgery*, or worse you will always find either that you are doing it ¹very aimlessly or very ²blunderingly or else ³you have got your mind filled

with unkind and unfriendly thoughts about some of those for whose good you are doing it; and whichever be the cause, a little honest watching at these three points will almost always show where the trouble lies, and help you in doing better. For the more of love and hope and skill you put into your work the more you will enjoy it.—Also see 18:2.

31:2. *Kindred Topics in Other Parts of the Book.*—Criticising Too Much, 54:3. Misusing Our Ideals, 52:1. Restlessness, Dread, Guess Work, Temper, Anger, Discontent and Unhappiness.—For opposites see Love, Forgiveness, Enthusiasm* and Earnestness*.

Work That Makes Us Cross, 18:2. Two Fools Instead of One, 92:4. Casting the Blame on Others, 100:1. Really Trying to do Right, 28:13. Trying to Do Your Best, 99:1. Cutting Your Plans in Two, 71:2. When to Do Disagreeable Work, 102:3. Learning to Love Your Work, 102:4 and 6.

THE EASIEST WAY. (32)

32:1. *When Not to Choose It.*—Yes, the right way is generally an easy way but every easy way isn't right; for sometimes the right way is very hard for a while, *though crowned with a rich reward*. So never choose the easiest way till you are sure it's right. For the right way is always the best and most satisfying; and as you slowly learn to do more and more of your work just right even the hard way will grow easier; for in heaven nothing is hard.

32:2. *Kindred Topics in Other Parts of the Book.*—Guess Work, Carelessness and Wrong Doing; Rest, Pleasure* and Day Dreams; also Suffering and Difficulties. Using Weak Arguments. 4:2. Letting the Weeds Grow, 15:3. Despising Little Opportunities, 67:1. Making the Right Way Seem Too Easy, 28:12 and 47:7. Putting Things off Till Tomorrow, 73:1. Trying to Forget in the Wrong Way, 96:1 and 80:1. Learning to Love One's Work, 102:4.

OUR EVENINGS. (33*)

33:1.—*Four Important Duties and Privileges.*—"The day is for labor; the evening for rest, inspiration and home." Let each have its share; for all of these are necessary to a healthy, happy life. (Also see 28:12.)

33:2. *Kindred Topics in Other Parts of the Book.*—Rest and Home; Books and Cheerfulness.—Home Loving Hearts, 49:1. Making Home Bright, 49:2. Unwise Ways of Spending Our Evenings, 84:1.

The Love Test, 102:6. Spending Much Time With Your Children, 14:12. Runaway Thoughts, 96:1 and 101:3.

EXAGGERATION. (34)

34:1. *A Most Dangerous Habit.*—Beware of even the most seemingly harmless exaggerations and twistings; for the habit is one which grows rapidly; and the worst of it is that the exaggerator after a while comes to believe, for the fatal moment at least, some of his most harmful exaggerations.

34:2. *Kindred Topics in Other Parts of the Book.*—Dread, Gossip, Guess Work, Worry*, Pride, Restlessness, Discontent and Excuses.—For opposites see [Accuracy] and [Truthfulness].—Also see Exaggerating Our Misfortunes, 63:1. Truth and Error, How Related, 98:4, 5 and 6. How Habits Grow, 44:1. Silent Watching, 101:3. Just Criticism, 54:6.

EXAMPLE. (35)

35:1. "Looks and actions speak louder than words."

35:2. *A Good Example.*—If your life is lovely and true, a great many people will find it out after a while, and will gratefully, though often silently, love and honor you for it, even if you are one of the poorest or richest persons in the whole neighborhood.—And even if your life is not lovely yet, if it is slowly becoming a little more so day by day or year by year, this also will be known and remembered. No, my friend, you do not live alone, however lonely some parts of your life may be. Oh, how many lives that have silently helped me and others do I recall as I write these words.—No; love and trueness can never be lost.

35:3. *Learning by Example.*—Men are slow to learn by the failures of others; but by the success and wisdom and goodness of others we all learn something every day, though it often takes a long time to get it into practice.

35:4. *Kindred Topics in Other Parts of the Book.*—Helping Others, [Hindering Others,] Friendship, Leadership, Life, Home, Books and Consequences. Also see Influence* and Advice.

Discouraged But Not Useless, 26:3. Winning Others to Christ by Our Example, 56:2. Our Example at Home, 14:9, 10 and 6. Learning to be Happy by Example, 45:2. Living the Truth We Love, 47:5. Sowing Seeds of Kindness, 55:4. The Love Test, 102:6.

For Full List of Topics See Index.

EXCUSES. (36)

- | | |
|--|---|
| <p>"I Can't Do Much," 47:2.
 "I Can't Help It," 7:1 and 29:5.
 "I Can't Tell What's Right," 28:5 and 6.
 "I Did It Just For Fun," 62:1.
 "I Don't Know How," 102:2.
 "I Hate It," 31:1,
 "I Haven't Time," 97:1.
 "I Have No Chances," 67:1 and 2.
 "I'm Tired of It," 28:7 and 61:6.
 "I'm Better Than He Is," 54:9,
 "I've Got To," 102:1.
 "It's Some One Else's Fault That I'm so Unhappy," 100:1.</p> | <p>"It's True, Anyway," 98:1 and 2 and 41:1.
 "It's Only a Little Thing," 29:2 and 3.
 "It's Too Late," 67:2 and 19:1.
 "Blank Wants Me to Do It," 39:2.
 "They <i>Ought</i> to See The Point," 98:2.
 "John Says It's all Right," 28:2.
 When to Distrust a Thought, 96:2.
 Also see Exaggeration and [Lying].</p> |
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FORGETTING. (37)

37:1. *Why Is It We So Often Can't Forget?*—To forget or else purify some harmful memory or thought in which we have been foolish enough to be once interested is no easy matter. And yet if you are really and wholly willing to forget it, you will find it much easier to forget or purify it than you had supposed; for a secret unwillingness to wholly forget is always one of the chief causes of our remembering such things so long and so often. It is this unwillingness to forget which we must first get rid of.

37:2. *But Why Is It We So Often Forget When We Don't Want To?*—Yes, even when we are *trying* to remember? Here again a secret half-heartedness and self-contradiction is often the cause; for we are not heartily and thoroughly interested in the things we forget. But that is not always the reason; for often there is a deeper cause, and our forgetfulness is nature's way of preventing ¹overwork and ²unwisely chosen work, or compelling us for a while to give our undivided attention to some other matter which we had supposed less important and would gladly neglect! Then let us not be hasty in condemning ourselves or others for forgetfulness, even when some of its consequences are rather painful. For though it is always an evidence of conflict, it quite often indicates that a man's wiser self is slowly gaining the victory over well meaning, but mistaken guess work.

37:3. *Kindred Topics in Other Parts of the Book.*—Causes of Forgetfulness; sometimes Perplexity, sometimes Overwork* and sometimes Carelessness. Also see Thought, Truth and Study.—Trying to Forget the Hard Things, 89:3. Keeping a Book of Remembrance, 12:3. How to Silence Unhappy Memories and How Not to Do It, 80:1 and 96:1. The Secret of a Good Memory for Essentials, 8:1. Forgotten Advice, 1:5 and 53:1.

FORGIVENESS. (38)

"If you are unwilling to forgive others,
your Father cannot forgive you."

(Paraphrase of Matt. 6:15.)

38:1. *What is Forgiveness?*—The word forgive is used in two different, though closely related, senses; one is, to free, wholly or in part, from punishment. There are men who are not entitled to forgiveness in this sense of the word; and even God himself may be said to sometimes refuse to forgive, (Matt. 6:15). But in modern English the word most generally means, To feel no ill will, but rather a friendly pity, for one who has wronged us. In this sense it is our duty to forgive every one who has wronged us, and also a most blessed privilege. But let us remember that it is not enough to simply say, "I forgive him;" we must really do it, down to the very bottom of our hearts. Then comes the blessing; and the peace of a noble life.

38:2. *"But How Can I Forgive?"*—The only way, that I know, of learning to really forgive those who have wronged us, is to draw nearer and nearer to God in ¹prayer and ²love and ³daily life; and so get full of His spirit. Then forgiveness is easy and pleasant; for God is our helper and friend.

38:3. *Kindred Topics in Other Parts of the Book.*—Love, Pity, Patience and Bearing Wrong. Also see Differences of Opinion, Helping Others and Rebuke.—For opposites see Temper, Crossness, Drudgery and [Hatred].

Dangers of Exaggeration, 34:1. Are You Really Trying to Forgive, 28:13. Why Is It So Hard to Forget? 37:1. Unhappiness and Forgiveness, 100:1. How to Make the Surest Progress in Learning to Forgive, 3:6. Keeping a Book of Remembrance, 12:3. Going Into Repentance Corner, 14:11. Speaking Kindly, 54:4. How to Stop Runaway Thoughts, 96:1. How to Deal With Wrong Doers, 79:1. Watchful Silence, 101:3. Some Helps in Forgiving, 5:1 and 3:4. Some Evidences of a Forgiving Spirit, 3:2. The Love Test, 102:6. Forgiveness a Test of True Friendship, 39:1.

For Full List of Topics See Index.

FRIENDSHIP. (39)

39:1. *True Friendship*.—"A true friend loveth at all times." [Prov. 17:17.] Let us not apply this to our neighbors; but rather remember it and profit by it ourselves; for even the best of us will find times when our love for some people gets pretty dim. Ah, then is the test, then the time to pray and forgive, and really prove that we can be true friends.

39:2. *When Our Friends Ask Us to Do Wrong, Shall We Do It?*—It sometimes happens that our friends are our tempters, asking us, urging us to do what is wrong. At such times the temptation to yield is very strong, for love and friendship are very dear to the heart and we long for the approval of our friends. But *yielding is fatal and wrong*: for it makes us the slaves of our *worst* friends (those whom it would be well for us to lose), and brings the seeds of bitterness and disappointment into our *best* friendships. But by resisting, in a firm, but friendly way we make our selfish friends take off their masks and show us their real character; and make our truest friends love us all the more, after a while, even when most disappointed.

39:3. *Kindred Topics in Other Parts of the Book*.—Love, Sympathy, Courtship, Godliness (or Friendship with God) Helpfulness, Children, Home and Jesus.—Also see Books, Loneliness, Pity and Example.

Words Alone Not Enough, 55:1. Importance of Showing Our Love Wisely, 61:3 and 4. When to Take a Friend's Advice, 1:1. A Mother's Friendship, 49:4 and 5. Spending Much Time at Home, 49:1, 14:12 and 33:1. Thinking Often of Our Best Friends, 45:2. The Secret of a Happy Life, 45:8. Friends in Heaven, 46:1 and 65:1.

GODLINESS. (40)

40:1. *God is Our Friend*.—Remember that God is your friend; yes, remember it all day long; for that is when you need His freely offered help. Only ask it truly; and you have it. But also see 9:1.

40:2. *How to Get More Trust in God*.—First of all try honestly to do your duty day by day and hour by hour, as far as you can see it; secondly, watch for simple, natural ways of increasing your love for others, both great and small, both wise and foolish; thirdly, try not to mistake helpful guesses for certainty and helpful half-truths for perfectly correct statements of the whole truth; and fourthly, make an earnest effort to crowd out, or at least postpone, (28:6) all subjects

of thought which perplex and upset you by other thoughts and other work which are at least harmless and healthy even if seemingly almost useless. (See 28:6.) *Then will you begin to clearly see God's hand in life* and to feel your need of prayer; and your trust in Him will grow strong and hearty, even if at present you have but little trust or none at all.—And whenever men lose their faith in God, or talk about Him without really knowing Him, you will find that in one or more of these four essentials of a healthy manhood they have sadly failed.

40:3. *But is He a God of Love?*—Yes He is; for the longer we really serve Him the more we love Him; and our love for God also increases our love for men. Is not this pretty good evidence that He is a kind and wise master? even though He is sometimes stern? Yes; and even the sternness changes to tenderness, as soon as tenderness can bring a blessing.

40:4. *God's Larger Blessings.*—God does not give His larger blessings to everyone; but only to those who are willing to do *their part* day by day, and do it heartily and honestly; and are also willing to *let alone* His part. (See 9:1.) For to give His larger blessings to others would be folly and wrong; though for every man God has *some blessings*, such as are suited to his blindness and need.

40:5. *God's Way of Satisfying.*—When we come to trust Him and let Him take the lead, God often gives us, not what we *most* long for, but what we *deepest* long for; and so He satisfies. For many of our surface longings would never satisfy us, even if we had the things we long for.

40:6. *What Does God Expect of You and Me?*—God does not expect you or me to do one whit more than we are able to, however little our ability may be. Only we should remember that at some point or other our ability increases every day; for each new day reveals some little thing or other which we *can* do, but knew not of before, or at least did not know *how* to do properly.

40:7. *How to Really Glorify and Enjoy God.*—If we wish to “glorify God and enjoy Him” and also wish to have our testimony as to God's love and the pleasantness of right-doing count for much, we must not be satisfied with testifying in only one or two ways, but must rather seek and find *many ways* of testifying, all close akin, and yet all different. For in public acts and private acts, in rest and work, in weariness and energy, whether silent or speaking, in each of these, in all its forms, an overflowing heart will somehow testify; and if we

¹often walk with God, and ²love to turn to Him for His *rebuke* and *cheer*, then will this testimony not only be varied, but also full of power, and our own life full of joy.

40:8. *Trusting God Only Half and Half.*—You believe that God is willing to help you; but have you *asked* Him to do it? and are you really willing to let Him do it and let Him do it in the way He sees best? If not, it is no wonder your life is a weak and unhappy one.

40:9. *Trusting God in Things That Really Trouble Us.*—It is easy to trust God in theory; it is easy to trust Him in things which do not press very closely on our daily life; but you will find that almost every day there are some things in which it is rather hard at first to really trust Him. Here it is that you need to do your most careful watching and praying, *when the temptation is fresh upon you*; for victory here is real victory, and brings real peace and strength, and helps you in really knowing your Father in heaven, and loving and trusting Him more nearly as He deserves.

40:10. *How to Judge Religion Fairly.*—There are bad men and there are hypocrites and there are some very inconsistent good men, who are not half as good as you would suppose them to be. But if you wish to judge religion fairly, and see clearly what it can do for a man, you must look at those who ¹really love it and ²love it a great deal; and if you are an honest, earnest seeker you will find a great many such, sooner or later. Then you will clearly see what true godliness can do and how good a thing it is.

40:11. *God Knows It All.*—Let us be glad that God knows all our sins and faults; for without His help we never can do better.

40:12. *God's Care.*—God cares for the world as truly when we are asleep as when we are awake. [C. C. TRACY]

40:13. *The Peace of God.*—"Thou wilt keep him in peace, sweet peace, whose mind is stayed on Thee." [ISA. 26:3, margin.]

40:14. *Kindred Topics in Other Parts of the Book.*—DOING RIGHT AND LOVE; JESUS AND PRAYER; Holiness* and Purity;* and all the good things spoken of from one end of the book to the other; for in all of them godliness has an important part, even when the man THINKS and honestly thinks there is no God.—For different sorts of Ungodliness and Perplexity in regard to God see 40:2.

Our Wiser Partner and the Help He Offers, 9:1. How to Get God's Help, 76:1 and 9:1. Trusting God in Times of Suffering, 89:2,

6, 8, etc. Distrusting God, 40:8, 28:12 and 100:2. A Home Where God is Trusted, 49:3. Godliness and Hopefulness, 50:1. Godliness and Cheerfulness, 58:1. Godliness and Humility, 51:1. Godliness and Love of Right, 28:4. A Thankful Heart, 95:1. Trying to Do The Wrong Work or Godliness and Worry, 101:1, and Just What is God's Part? and What Is Mine? 9:2.

GOSSIP. (41)

41:1. *May Be True and Still Be Gossip.*—"Gossip is not always telling lies; the most hurtful kind is sometimes speaking of the wrong-doing of others *unnecessarily*." For when we speak of such things unnecessarily, we ¹poison our hearer's life; ²degrade our own; and ³make it harder for the wrong doer to ever repent and do better.

41:2. *Unintentional Gossip.*—Beware of unintentional gossip; for I am satisfied that we often wrong others and injure ourselves by gossip where we meant no harm at all.

41:3. *Kindred Topics in Other Parts of the Book.*—Guess Work and Exaggeration; Loneliness, Meanness and Selfishness; Thoughtlessness* and Unhappiness; Recklessness and Misplaced Pride.—For opposites see Helping Others (Section 47) and Good News Finders, 12:2 and 3.

When to Criticise and When Not to Criticise, 54:1 and 2. Criticising Too Often, or at the Wrong Time and Place, 54:3. Meanness and Fun, 62:1. Two Fools Instead of One, 92:4. Your Tongue, 91:3. Applying the Love Test, 102:6.

GRATITUDE. (42)

42:1. *One Way of Saying Thank You.*—When some one does you a kindness and you do not see any way of returning it, be sure and pass it on to some one else. This is one of the nicest ways of saying Thank you I have ever seen.

42:2. *Kindred Topics in Other Parts of the Book.*—Thankfulness, Friendship, Home, Happiness, Love, Prayer, etc.—For opposites see Ingratitude.

Gratitude to God, Section 95. Gratitude and Suffering, 89:8. Gratitude to Our Parents, 49:5. A Smiling Thank You, 47:1. "Mamma Says Thank You; and So I Do," C:50. Keeping a Book of Remembrance, 12:3. Our Little Blessings, 95:1. Set Words Not Always Necessary, 90:1.

GUESS WORK. (43)

43:1. *Going by Guess Work.*—DON'T GO BY GUESS WORK in deciding what it's right for you to do or not to do, and you will save yourself and others a great deal of trouble.—For though we cannot always be sure whether our work will turn out just as we expect it, or not, we always can by wise and honest searching find a way which is *clearly right*, or at least a step in the right direction (28:3); and this is the way which always leads to blessing, especially when we walk it gladly. But guess work always brings restlessness first, and disappointment later.

43:2. *One of the Commonest Causes of Failure.*—Look over your own past life and the lives of others and note the things in which you and they have made the worst failures, and you will find that in nearly all of them there has been a large element of guess work.

43:3. *Kindred Topics in Other Parts of the Book.*—Restlessness, Exaggeration and Carelessness; Misplaced Pride (77:1) and Harmful Day-Dreams, 20:2; Infidelity* and unwise forms of Thought (98:1 and 6).—For hints as to the really safe and sure way, study the section on Doing Right.

Choosing the Easiest Way, 32:1. Going by Mere Impulse, 15:1, last part. Using Weak Arguments, 4:2. Talking Too Much, 91:1. Guess Work in Matters of Duty, 100:2. Importance of Being Sure, 102:5. What to Do When You Are Not Sure, 28:6. "I've Got to Go by Guess Work," 28:5. Doing Wrong in Little Things, 29:2 and 3, and Things That Look Wise and Right, But Are Not, 29:1.

HABIT. (44)

44:1. *How Habits Grow.*—Habits, both good and bad, grow very slowly most of the time, with only an occasional start; but if you persist in loving a thing and longing for it, or even in liking to think about it and see it, its hold on you is sure to grow stronger and stronger, even if you *seem* to be no better or no worse than you were a year ago. And remember that this is just as true of good things as of bad; and the more deeply and humbly and prayerfully you love them and long for them the more they will uplift you, however great and hopeless the difficulties that lie in the way.

44:2. *Kindred Topics in Other Parts of the Book.*—For further light study Consequences (esp. 16:3,) Character, and Besetting Sins.—Also Books and Habits, 8:7. Letting the Weeds Grow, 15:3. Pre-

paring For Success, 88:1. How to Overcome Bad Habits, 7:1 and 3:6; and scores of others.

HAPPINESS. (45)

45:1. *Goodness and Happiness.*—The old saying, "Be good and you'll be happy," is not strictly true, as words are ordinarily used; for a man or woman may be *really good* (though not perfectly good,) and yet be very unhappy much of the time. (See 100:2.) But if we change it, and say that **DOING RIGHT ALWAYS MAKES US HAPPIER**, then the words are strictly and grandly true; not only of saints and angels, but also of the most weak and inconsistent person that ever really tried to do right and take a step honestly in the right direction. But if we wish to find out how **MUCH** of happiness there can be in life, we must go on and **ASK GOD'S HELP**, and with His help take *many* steps in the right direction, though still taking them one by one, as the path of duty and of privilege is made plain to us from moment to moment, and day to day.

45:2. *Learning How to Be Happy by Example.*—Be sure and study lovingly and often the best and happiest men and women you have ever known, and your own life will slowly drink in the secret of their happiness and become more and more like theirs. For though good men and women are often unhappy, because of the wrong things they mix in with the good ones, this much is certain, that the happiest men and women, though never perfect, are always good. These are the ones to study.

45:3. *Finding Happiness in Your Work.*—The best place to hunt for happiness and the place where you will find most of it is in and around your regular work; and if you do your work with an eager desire to make other lives happier, and with a humble, hearty willingness to correct your faults as fast as you find out how it can be done, you are sure to find a great deal of happiness even in work which is very hard and disagreeable.

45:4. *Finding Happiness in Small Pieces.*—You will also find that the most happiness and the purest happiness generally comes to us in a great many little pieces, from having done many **LITTLE** things wisely and well.

45:5. *Giving and Receiving Happiness.*—The more you contribute to the happiness of those around you the happier you will be yourself.

45:6. *Longing for Happiness.*—Longing for happiness is perfectly proper; the only question is whether we have sense enough to hunt

for it in the right way. For some of the ways men try only lead them farther and farther away from the happiness they long for.

45:7. *Ability and Happiness.*—It is not brains that makes men happy; but the right use of them.

45:8. *The Secret of a Happy Life.*—Happiness comes most abundantly to those who do right most cheerfully and fearlessly; for they are so busy ¹seeing good and ²doing good and ³doing it *wisely*, that they see abundant reason for love and hope, and can soon stop worrying even on the darkest day; for God is near them. But if we wish to learn this secret we must learn to obey our wiser, better self with *equal care* in little things and in great.

45:9. *Kindred Topics in Other Parts of the Book.*—Godliness and Goodness; Helpfulness and Love; Cheerfulness and Thankfulness; Hopefulness and Success. Loving and Enjoying the Right, 13:3. Is the Right Way Always Pleasant? 28:12. Learning to Love One's Work, 102:4. Trusting God, 40:13 and 7. God's Way of Satisfying, 40:5. Happy, Though Suffering, 89:6. God's Care For Us, 58:1. Poverty and Happiness, 74:1. Love, Happiness and Growth, 61:5. Prophetic Day Dreams, 20:1. A Study of the Bright Side of Life, 16:1.—For opposites see Unhappiness and Discontent.

HEAVEN. (46)

46:1. *Love and Helpfulness in Heaven.*—Even in heaven we shall need love and help, and shall be called upon to love and help others; for heaven would not be heaven without the sweet privilege of helping and being helped.

46:2. *Things That Easily Remind Us of Heaven.* (When We Think of Them Quietly and Fairly.)—Duty Done Willingly, 45:8 and 28:12. Work Well Done, 45:3. The Thought of God, 40:2. Christ's Life, Section 56. The Best Men and Women We Have Ever Known, 45:2. Loving the Truth, 98:7. Our Own Hungering for Truer Lives (Motto on Title Page). God's Overruling Providence, 58:1. God's Past Blessings, 95:1. Our Books of Remembrance, 12:3.

Also [Nature,] Life and Beauty; Home and Friends; Love, Hope and Happiness; Rest and Work; Kindness and Children; Suffering and Prayer, Godliness and Jesus; and many, many others.

HELPING OTHERS. (47)

47:1. *Only a Smile.*—It was only a true hearted smile; but it brightened two lives, and still brightens them; for they cannot forget it.

[SUGGESTED]

For Full List of Topics See Index.

47:2. *"I Can't Do Much."*—If you see how you can help some one else just a little, but don't see how you can do much, that is no excuse for doing nothing, or for doing your little in a cold or heartless way. For if you do it cheerily, lovingly and well, the future will show that it counted for a great deal more than you supposed it would.

47:3. *"But Who Can I Help?"*—Generally you can help those right around you; or at least be getting ready to help them later, on; for it is no easy matter and often takes long and prayerful training in the schools of love and self-control. And even when you cannot help those right around you, or in your discouragement *think* you can't, you can always keep yourself busily engaged getting ready to help others who are now far away, but will surely need your help some time. And so every moment from morning till night can be kept full of helpfulness and of gladness; for the two always go hand in hand.—See 47:10.

47:4. *Finding the Good in a Man.*—You can never make a man much better till you find something good in him and rejoice at finding it.

47:5. *Live the Truth You Love.*—Live the truth you love; and even people who do not believe you are right will be helped and uplifted by your life.

47:6. *Give to Each the Truth He Needs To-day.*—A bag of gold will not save a drowning man; a life preserver will not save a man who has the small-pox; and a sharp rebuke for past follies will not cure the sickness which those follies have brought on.—The lesson is a simple one; but oft forgotten. We must be careful to give to each some truth which he can use to-day; or even truth can do no good.

47:7. *Don't Make the Right Way Seem Too Easy.*—For if you do, people will be sure to soon get discouraged in it; for it is not always easy.—But this is only half the truth, though a very important half. The other half is that you should show them very plainly by word of mouth and by example that the right way, if walked in heartily, is a very, very pleasant way. (See 28:12.)

47:8. *Don't Forget to Smile.*—Don't forget to often smile, truly and brightly, at those you love. Simply DOING for them is but a very small part of your duty, though it seems to take most time; and if you can't see anything to smile about, then one of your first and most urgent duties is to eagerly and prayerfully hunt for something; for a love that long loses sight of the bright side of life is sure to become crippled and blind and weak.

47:9. *Put Your Pride in Your Pocket.*—Put your pride in your pocket, when, for the sake of helping some one in need, your nobler self bids you patiently bear ill treatment; for time will surely square up accounts; and God's ways, though seemingly slow, are very sure.

47:10. *Do You Really Enjoy Your Work?*—If you are doing your work wisely and heartily and well enough to be able to take some solid comfort in it day by day yourself, then you may be sure you are helping others too. But if you take little or no interest in your work, then you may be sure you are doing it unwisely, and are not doing much good either. (See 102:6.)

47:11. *Kindred Topics in Other Parts of the Book.*—Love, Friendship and Prayer; Example and Home; Business, Teaching* and Leadership; Arguments and Advice; Criticism and Rebuke; Kindness and Sympathy; and many others, as nearly every page contains some suggestions on this topic.

Also Laying up Treasure for Others, 8:3. Applying the Love Test, 102:6. Going Against the Grain, 15:2. Helping Those Who Are Tempted, 94:1. Importance of Showing Your Love Wisely, 61:3 and 4. What to do When You are not Sure, 28:6. Sowing Seeds of Kindness, 55:4. How to Increase the Power of Truth, 98:2. How to Deal with Wrong Does, 79:1. Helping Each Other in Heaven, 46:1, and, in THE CHILDREN'S CORNER, C:30 to 36.

HINTS FOR HARD TIMES. (48)

48:1. *Hard Times Not Always Bad Times.*—Yes, these are Hard Times! and as we have gone from door to door in a neighboring city and found scores of families wholly or partly out of work, we have been sadly impressed with the fact that these are indeed hard times. But hard times are not bad times for those who love the right. For God stands near each home and heart to turn the hardness into unexpected blessing. How good it is to know this, even before we can see what our part of the blessing is going to be.

[THE BETTER WAY FOR JULY, 1895.]

48:2. *How to Start Up the Ladder.*—One fish is better than none; poor pay than no pay. But learn to do your poorly paid job *extra well* and you are sure of a better one later on. For even in this blundering, selfish world the most careless and sleepy workman is almost always the one who goes to the bottom first and *stays there longest*; while the man who loves to do his best for himself and others is sure to gain ¹influence, ²respect, ³peace of mind, and often ⁴riches as well.

For Full List of Topics See Index.

48:3. *How to Get a Job of Work.*—If you want to get a job, don't say, "I can do anything," but go to work and give a definite list of things which you can do and do well; and don't be too long in giving it, and you will be ten times as likely to get your job. And it will often help matters along if you can point out some little half-hour's job which he has thought too little to be worth offering. This will often change No to Yes, and quite often will lead on to a larger job.

But if you are asked to set your own price or to give some idea as to what pay you expect, be very careful not to set your money hopes at all high. For what you need most is a chance to prove that you are a good workman, or if you are not one now, that you intend to become one as soon as possible and have got the right stuff in you.

48:4. *Swapping Work.*—Let your neighbors and friends know what kind of work you would like to have done; and let them know what kind of work you can do best; then occasionally *swap work*. Why waste so much time in doing work for which you are not fitted or, perchance, in doing absolutely nothing, just because you cannot get a chance to work for money, or cannot afford to always pay in money? Swapping work with your neighbors may not be as profitable and pleasant as having good steady work for which you are paid in money, or as hiring others by the day or week; but it is a great deal better than doing nothing, or doing work which you cannot do well.

48:5. *Using Idle Moments.*—Don't spend money for what you can make fairly well for yourself in your idle hours. Better work two whole days on it than lie idle two days and buy it for "only fifty cents." You will be fifty cents richer in cash and two days richer in that manliness and pluck which bring ¹happiness now and ²success later on.

48:6. *Kindred Topics in Other Parts of the Book.*—Perplexity, Discouragement and Suffering; Poverty and Debt; Plans and Opportunities; Business and Work.—Also Cheerfulness, Patience, Thankfulness and Prayer.

Exaggerating Our Misfortunes, 63:1. Misusing Our Ideals, 52:1. Despising Little Opportunities, 67:1. Keeping a Book of Remembrance, 12:3. Remembering That God is Our Friend, 40:1. Looking at the Bright Side First, 58:2. Asking God to Bless our Sufferings, 89:2. In Partnership With God, 9:1. Stopping Runaway Thoughts, 96:1. Spending our Time on Little Things, 59:3. Need of Self-Control, 3:5. Difficulties and How to Meet Them, 23:1. Don't Forget to Smile, 47:8. Don't Go by Guess Work, 43:1 and 2; and Don't Always Take the Easiest Way, 32:1.

HOME. (49)

49:1. 'Home loving hearts are happiest.'

(Longfellow; slightly altered.)

49:2. *How to Increase Our Love of Home.*—Those who do most in wise and unselfish ways, to make home happy, are the ones who love and enjoy it most.

49:3. *A Home Where God is Trusted.*—The happiest place on earth is a home where God is greatly trusted, loved and honored day by day and hour by hour.

49:4. *A Wise Mother's Smiles and Kisses.*—She never let her boys forget that they are hers and must not get too old to welcome and return a mother's smiles and kisses. And fortunate it was for those boys later in life; though at the time they were sometimes tempted to think mother foolish and to want to put her off.

49:5. *Writing to Mother and Father.*—"When did you last write to your father and mother?" Be sure and don't let the time be too long; for you still need their help and they still need yours, even if you are twenty, thirty or even fifty years old, or have even concluded that you know some things better than they do! Then don't forget to write; for you ¹never can repay them all you owe; and ²can never get to a point where you will not need some helps which they alone can give. [Yes, even if in some things they have misunderstood and wronged you.]

49:6. *Kindred Topics in Other Parts of the Book.*—Love and Friendship; Patience and Cheer; Work and Rest; Courtship and Marrying; Kindness and Character; Watchfulness and Sympathy; Burdens, Knowing Jesus, and Prayer; Evenings and Sundays; Children and THE CHILDREN'S CORNER. A Poor Man's Home, 74:1. The Proper Use of Our Evenings, 33:1 and 84:1. Finding Happiness in Small Pieces, 45:4. Praying About Little Things, 76:1. Letting Your Light Shine at Home, 12:1. Applying the Love Test, 102:6. The Great Importance of Love and Wise Love, 61:3. A Love That Often Smiles, 47:8 and 1. Weary of Loving, 61:6. "In My Father's House Are Many Homes," C:10. Loveliness First; Money Second, 64:1. A Lonely Home, 17:3, and a great many others.

HOPE AND HOPEFULNESS. (50)

50:1. *Let Us Be Hopeful.*—Two men get into trouble; one says, "This will not last forever," and simply works more patiently, busily and wisely; the other only scolds or frets or gives up. Which, think

you, the more sensible of the two? Then go and do likewise. For an earnest, duty-loving hope is one of the most sensible and inspiring things in life, and there is always a bright future ahead for the man who is willing to wait on God and follow where God and duty lead.

50:2. *Kindred Topics in Other Parts of the Book.*—Love and Cheerfulness; Godliness and Happiness; Insight* and Day-Dreams; Ideals and Plans; and, in the more careless forms of Hopefulness, a great deal of Guess-Work.—For opposites see Discouragement, Dread, Restlessness and Recklessness.

Love of Right Makes Men Hopeful, 45:8. Reasons For Being Hopeful. 58:1 and 3. The Secret of Hopefulness, 40:13. How to Find the Bright Side of Pain, 89:2. It is Never Too Late, 67:2. God's Way of Satisfying, 40:5, and Nameless Hopes, 15:1.

HUMILITY. (51)

51:1. *Goodness and Humility.*—Whole-hearted goodness makes men humble; because it fills them with such high ideals and such a deep sense of their need of God.

51:2. *Kindred Topics in Other Parts of the Book.*—Helpfulness, Forgiveness and Love. Also Bearing Wrong. The true opposites of Humility are not Pride and Ambition,* but *Misplaced Pride* (77:1) and *Selfish Ambition* (86: 1 and 2,) for both pride and ambition, though easy to abuse, are perfectly proper, when guided by truth and softened by love.

Putting your Pride in Your Pocket, 47:9. Recognizing Your Own Faults, 12:5 and 14:11. Being Willing to Start at the Bottom of the Ladder, 48:2 and 3 and 10:2. Being Willing to Spend Time on Little Things, 59:3. Not Despising Little Opportunities, 67:1. Repentance, 29:6. Mistaken Humility, and How to Treat It, Section 26. Saying "I Can't Do Much," 47:2.

IDEALS AND THEIR USES. (52)

52:1. *Even our Best Ideals May be Misused.*—And whenever your ideals of what you can do, or ought to do, or of what others ought to do, begin to ¹discourage you or make you ²restless or ³cross or ⁴puffed up you should make haste to lay them aside for awhile, and turn to some simpler form of love-inspired work. For thus only can you get back to that truer way of thinking which will once more make your ideals a source of power and of blessing.

52:2. *Kindred Topics in Other Parts of the Book.*—Insight,* Truth, Thought, Beauty, Plans, Day-Dreams, Love, Leadership and nearly

For Full List of Topics See Index.

always some Guess Work, though this never reaches the real essence of our deeper ideals.

For Help in Ideal Building see Sections 87, 98, 28, etc. Studying the Ideals of Other Lives, 45:2. Nameless Ideals, 15:1. Conflicting Ideals, 28:8 and 22:1. Seemingly Impossible Ideals Are Not Always Really Such, 28:9. Honest but Mistaken Ideals, 29:1 and 9. Translating the Ideals of Others, 54:8. Looking at the Bright Side First, 58:2. Why are Our Deeper Ideals So Trustworthy, 58:1 and 3. Preparing for Success, 88:1, "Shall I Give Up My Ideals?" 61:6 and 26:2.

INGRATITUDE. (53)

53:1. *Helps in Bearing It.*—The man who slaps you in the face after you have done him a real kindness in real love has not forgotten it; he is only *trying* to forget it. But in spite of all his efforts, the memory of it will remain; and is *sure* to do him good.

53:2. *Kindred Topics in Other Parts of the Book.*—Discontent, Selfishness, Restlessness, Recklessness, UNHAPPINESS and CONCEIT.* Also Disappointment, Drudgery, Crossness, Temper and Excuses.—For opposites see Gratitude and Thankfulness. Also study carefully Forgiveness, Loneliness, Rebuke and Bearing Wrong.

Neglected Advice Not Always Lost, 1:5. The Ingratitude of Good Men, 29:4. Beware How You Call Things Little, 59:1. Trying to Throw the Blame on Others, 100:1. Trying to Forget a Kindness, 80:1. Praying Over It, 10:1. Returning Good for Evil, 5:1.

JUDGING AND CRITICISING. (54)

54:1. *When to Criticise (In Thought and Word).*—Only when you are honestly sure that you wish to do good by your criticism and that there is good reason to hope that good will come of it. For a criticism should not only be true, but also friendly, wise and helpful.

54:2. *When Not to Criticise.*—Never criticise others ¹when you feel cross yourself; or ²when you take an unfriendly pleasure in criticising.

54:3. *Criticising Too Persistently, Too Often or at the Wrong Time.*—Whenever you are inclined to dwell on the faults of others, even a single-moment longer than is plainly your duty, you are sure to make others hate the very truth you love and will also find that there is something badly out of order in your own life. And if you are not careful to guard against such over-criticising, your own life will gradually become mean and narrow, even in a good cause.

54:4. *Speaking Kindly*.—Speak kindly of others and you will be happier yourself; for even a man's faults can be spoken of kindly, and yet truly; and even the severest and most public rebuke may be full of a kindness which cannot be forgotten, though unnoticed at the time.

54:5. *Judging Wrong Doers Justly*.—"He that is void of wisdom despiseth his neighbor," (Prov. 11:12). But a true and wise man sees another's faults and wrong doings and at proper times and in proper ways *rebukes* and *punishes* him for them and still pities and helps him, tenderly and truly, in such ways as he can. For even when a man least deserves your respect; he needs help and pity, for he is sure to very unhappy.

54:6. *Is My Criticism Really Just?*—This question honestly and willingly answered, with a simple Yes or No for an answer, will often stop a criticism in which apparently there is no flaw. For a very little injustice will often make it wrong and harmful, however much of truth there may be in it; and like poisoned bread it is no longer fit for use, even though it be made of the best of flour.

54:7.—*Seeing Only a Man's Faults*.—It is easier to see a man's faults than his good points; and if we see only the faults, or if the faults are the only things that we can see clearly, it simply shows that our eyes are not as clear and sharp as they might be—in other words it is something to be ashamed of.

54:8. *Translating What They Say*.—When an honest or even half honest man says something in your hearing that is untrue, or only half true, try to translate it in a friendly spirit into something that *is* true and helpful and sounds a little like what he has said. This will help you later on in correcting his misconception and will also put you on the track of many important truths which you might otherwise have wholly overlooked.

54:9. *Excusing Our Own Faults*. (An Important Caution).—Be careful not to forget or excuse your own faults because some one else's faults seems a great deal worse; for happiness comes not from being better than your neighbor (even if you really are better), but from being each day a little better than you yourself were yesterday.

54:10. *Kindred Topics in Other Parts of the Book*.—Insight* and Guess Work; Advice, Rebuke and Anger; Help and Pity; Differences of Opinion and Disappointment; also Thinking and Talking. —For Unfriendly Criticism see Discontent, Crossness, Temper, and lists of Kindred Topics there given.

Why Honest Men Can Differ, 22:1. The Dangers of Exaggeration, 34:1. Love of Truth Misapplied, 98:8. Kind Words That Hurt, 55:3. Using Truth Unwisely, 98:1. How to Make a Rebuke Helpful, 79:1. Applying the Love Test, 102:6. Looking at the Bright Side First, 58:2. Hunting for Good News, 12:2 and 3. Finding the Good in a Man, 47:4. Watchful Silence, 101:3. "I Did It In Love," 61:8.

KINDNESS. (55)

55:1. *Words Alone Not Enough.*—Kind words are not enough. Your voice and looks and actions must all be kind; which they cannot be, unless you really feel kind.

55:2. *Mistaken Kindness.*—It is not true kindness to let any one, old or young, have what they ask for; unless it is good for them, and can be given without wronging anyone else. But our refusal should be a kindly one, though firm.

55:3. *Kind Words That Hurt.*—Kind words sometimes hurt fearfully; but it is a helpful hurt. But that is no excuse for unkind words; or for kindly meant ones that hurt one whit more than is really necessary. Yet if the words were kind, or half kind, let us be grateful for them, even if they were unwise.—And if they were unkind, let us forgive them.

55:4. *Sowing Seeds of Kindness.*—Kindness is what conquers; for kindness will slowly break even the most stubborn heart. Only be careful not to expect your reward too soon; for sometimes kindness is like winter wheat and you reap no harvest until long, long after the planting. Then do not be discouraged; for if you keep on planting the seeds of kindness, and water them eagerly and often with love and prayer, your harvest is sure to come.

55:5. *But What Is Kindness?*—A kind person is one who loves to see others having a good time, and loves to HELP them in having a good time; though no two persons can do this in just the same way.

55:6. *Kindred Topics in Other Parts of the Book.*—Cheerfulness and Home; Patience and Sympathy; Love and Friendship; Goodness (Section 28) and Happiness; Forgiveness and Pity.—For opposites see Unkindness.*

Kindness and Fun, 62:1. Kindness in Little Things, 59:3 and 1. Answering Questions Kindly, 14:8. "It Was Only a Smile," 47:1. Is It Really a Little Thing? 59:1. Kindly Criticism, 54:4. Set Words Not Always Necessary, 90:1.

KNOWING AND LOVING JESUS. (56)

"By this shall all men know that ye are my disciples, if ye have love one for another."
(Parting words of Jesus: as given in John 13:35.)

56:1. *Knowing Jesus Better.*—"Come unto me and I will give you rest" is still what Jesus says to the weary and heavy laden. But you cannot know how *good* a friend He is, until you come very near to Him, and consult Him very often in all your joys and all your troubles. For He can *help* you at a distance, but you cannot *enjoy* Him.

56:2. *Helping Others to Know Him.*—The more we love the Lord Jesus ourselves, the more our friends will feel their need of Him; and some day, sooner or later, they will confess their need, and go to Him for help.

56:3. *Kindred Topics in Other Parts of the Book.*—Godliness and Goodness; Friendship and Love; Prayer and Example; Helping and Forgiving; Patience and Sympathy; Watchfulness and Truth; Suffering and Peace. Christ's Help in Times of Suffering, 89:1. Learning by Example, 35:3 and 45:2. Praying about Little Things, 76:1. Happy Christians, 45:8. Blessed are the Pure in Heart, 28:14. The Love Test in Daily Life, 102:6; and scores of others. Also see Index.

LEADERSHIP. (57)

57:1. *True Leadership.*—The man who would help others on to a higher life, must be willing to often stand alone. But he must also be clear sighted enough to convince and lead men on when at last they reach a point where they feel their need of help.

57:2. *Kindred Topics in Other Parts of the Book.*—Ambition,* Advice, Discussion,* Example and Helping Others. Also study sections on Children and PRAYER.

How to Become a Leader, 10:2 and 88:1. Helps in Using Truth Wisely, Section 98. Translating What Others Say, 54:8. Hints for Your Study Life, Section 87. Importance of Self-Control, 3:5. How to Meet Difficulties, 23:1 and 101:3. Guess Work and Failure, 43:1 and 2. Misusing Our Ideals, 52:1; and scores of others more or less directly.

LIFE. (58)

58:1. *The Bright Side of Life Explained.*—"All things work together for good TO THEM THAT LOVE GOD. (Rom.8:28.) Yes, all things, even the most painful. But the *more* we love Him, the *greater* will

be the blessing; for sometimes our love is so small that the blessing cannot be very great. Yet even to the very faintest love some blessing is sure to be given.

58:2. *Looking at the Bright Side First.*—There are a great many things in life that are a strange mixture of something lovely and inspiring and something crooked and disheartening. When we come to such as these what shall we do? Always stop and take a thankful, prayerful look at the bright side first; then wrestle manfully with the other. But why? Why not take the dark side first? Simply because you cannot fight it out and doctor it successfully, if you do.

But notice, I do not say ignore the dark side; that would be wrong and foolish. I only say, Take a good, earnest, look at the bright side first, then turn to the other; and strange to say you will find that it does not dishearten you as it did at first, though in some ways it may seem even darker than it did then. For the bright side is the one which is sure sooner or later to triumph; and by studying it closely we slowly unravel the mystery of life till it becomes a glad mystery and no longer a dark one.

58:3. *But Are You Sure There Is a Bright Side.*—Yes I am; for it runs all through life. Only let us remember that a man may see the bright and heavenly side of life, and be really sustained and helped by it, and yet be powerless to describe it in words, or to even prove to himself or to others that there is a bright side. For our intellect (or thinking and wording and proving faculty) is one of our weakest and most blundering faculties; while reason, so-called (or the power to *see* and *know*), though often ignored and talked against, is one of the deepest and most far-reaching and reliable. Let us learn to turn to it for comfort and for guidance oftener than we do.

58:4. *Kindred Topics in Other Parts of the Book.*—A Study in Detail of the Bright Side of Life, 16:1 and 46:2. A Study in Detail of the Dark Side of Life, 16:2. Our Deeper Life, 28:2, 15:1, 45:8, 76:2 and many others. Our Thought Life, Sections 87, 96 and 98. God's Hand in Life, 58:1 and 76:5 and 1. Suffering When Overruled by God, Section 89. Optimism and Pessimism, see index; Watchfulness and Prayer; Happiness and Unhappiness; Right and Wrong, (Secs. 28 and 29) Death* and Heaven; and a great many others.

LITTLE THINGS. (59)

59:1. *Beware How You Call Things Little.*—Be very careful how you use that word LITTLE. For it often happens that things are not

as little in real importance as they seem.—Above all be careful not to call anything little that is bringing confusion or darkness into your own life or some one else's.

59:2. *Little Minutes*.—A minute a day makes six hours a year; and a minute of folly may bring hours of pain. Then don't despise the minutes.

59:3. *Spending Time on Little Things*.—Don't stop to *argue* about little things. Don't even stop to *do* them, except when you can see that they will somehow make life brighter and better. But when they *do help*, don't be ashamed to do them, and to do them heartily and well.

59:4. *Kindred Topics in Other Parts of the Book*.—Doing Wrong in Little Things, 29:2 and 3 and 100:4. Carelessness in Little Things, 11:1. Despising Little Opportunities, 67:1. Finding Happiness in Little Things, 45:4. Praying about Little Things, 76:1. Little Blessings, 95:1. "I Can't Do Much," 47:2. Short Steps When Perplexed, 28:6 and 69:1 and 2. Also Fussing,* Humility and Rest.

LONELINESS. (60)

60:1. *A Cure for Loneliness*.—Often bring to mind the dear ones, living and dead, some of whom are now so far away, and ask God to help you to be true ¹to them and ²to all the good things they have taught you. Then go quickly and quietly to your work (generally some very simple work); and put into that work all the wisdom and love you can; and soon you will find that the very memories which now make you so sad and weak are becoming a source of gladness and power.—Also see 45:2.

60:2. *Kindred Topics in Other Parts of the Book*.—DISAPPOINTMENT, Discouragement, Suffering and Mourners.—For opposites see Cheerfulness, HOPEFULNESS and Watchfulness.

When Cheer Grows Dim, 13:2. Going to God for Help, 9:1 and 76:2. Knowing and Loving Jesus, 56:1. Lonely Sundays, 84:2. Books of Remembrance, 12:3. A Lonely Married Life, 17:3 and 1. How to Stop Runaway Thoughts, 96:1. A Mistaken Use of Our Ideals, 52:1. How to Honor an Absent Friend, 42:1 and 49:2.

LOVE. (61)

61:1. *Why Do We Love Men?*—We love them for the good there is in them; even when it is sadly blighted.—Then seek out the good, and think of it oftener than you do, and love will spring up;

even if side by side of the good you see a great deal that is wrong and faulty.

61:2. *How to Increase Our Love.*—Love is like wheat; the more of it you plant, in a well-considered, careful way, the more you will have.

61:3. *Full of Love and Willing to Show It.*—There are a great many ways of showing love, some of them wise and some foolish, some suited to one set of circumstances and some to another. But wherever we go love is needed; and there are always wise and natural ways in which it can be shown; and one thing is certain, the deeper, better and most lasting longings of our hearts can never be satisfied till we get ¹so full of love and ²so willing to show it and ³so careful to show it wisely, that everywhere, at all times, and for every one, our love will in *some way* show plainly and wisely.—But be sure and notice that word—*wisely*. For if we choose unwise and unnatural ways of showing love, both we and those we love are sure to often weary of it and lose much of its sweetness and many of its blessings.

61:4. *"But How Can I Learn to Show My Love Wisely?"*—Just look out for the Fountain Head and keep it ¹pure and ²true and ³full; then all will be well. For if the love is there in abundance, and you are eager to show it and show it wisely, it will begin to show very soon, and will show more and more clearly and wisely as time goes on, though perhaps not in just the ways you thought it would.

61:5. *Love, Happiness and Growth.*—Whenever you find that your actions, words and thoughts are, hour by hour and day by day, filled with an earnest, humble wish to help others, in ways which your own deeper life approves, then you will also find that each new year of life is making you a little ¹wiser and ²more useful and ³happy than you were before.

61:6. *Weary of Loving.*—A person may of course get tired while doing love-inspired work, just as in any other; but if the work was really ¹done in love, and ²wisely done, it will always be a cheerful and loving tiredness.—And if you find that you are "weary of loving," and that the very name of love seems for the moment almost hateful to you, you will always find either that there has been very little love in your work, or else (more likely) that you have been showing it in unwise and unnatural ways.

61:7. *An Important Test of Love.*—Can you rebuke or punish a person, or utterly disapprove of something they have done, and still go right on pitying and helping them, and do it gladly? If so, your

love is indeed true and deep, and sure to bring down many a blessing both to them and you.

61:8. *"I Did It in Love."*—You say you did it in love. Yes; but were there not some unworthy motives mixed with it? Look and see; for if there were, the love will not cover them, though it may *in part* counteract.

61:9. *A Man Full of Love.* [A picture.] K. was not talkative; but his mind was cram-full of kindly thoughts and plans for those around him; for unfriendly thoughts and thoughts of mere curiosity had become a thing of the past.

61:10. *Kindred Topics in Other Parts of the Book.*—Friendship and Sympathy; Patience and Helping; Happiness and Home; Godliness and Knowing Jesus; Forgiveness and Pity; Kindness and Justice*; and many others; and in a somewhat different sense, Courtship and Marrying.—For opposites see Selfishness, Indifference* and [Hatred].

Love as a Source of Happiness, 45:8. Love as a Test of Christian Discipleship, Sec. 56, motto. Lessons in Love, with God as Our Teacher, 40:3. Love for Christ, 56:1. Love in Heaven, 46:1. Love as a Motive in Business and Life, 10:1. Love of Home, 49:1 and 2. Loving Our Enemies, C:13 and 70:1. The Love Test, 102:6. Putting Love Into Our Work, 102:4 and 6. Loving and Enjoying What's Right, 13:3 and 28:12. Pity Is One Form of Love, 70:1. Set Words Not Always Necessary, 90:1.

MEANNESS. (62)

62:1. *Meanness and Fun.*—"Don't mistake meanness for fun," True fun makes everybody laugh; meanness makes one person laugh and another cry.

62:2. *Kindred Topics in Other Parts of the Book.*—Gossip, Ingratitude, Selfishness, Unhappiness, Temper, Excuses, Dishonesty, Thoughtlessness*, Recklessness and "Little Things."

May Be True and Still Be Very Mean, 41:1. Beware How You Call Things Little, 59:1. "Your Tongue," 91:3. "But I Did It in Love," 61:8. The Love Test, 102:6.

MISFORTUNES. (63)

63:1. *Exaggerating Them.*—Take care not to exaggerate your misfortunes, and many of them will trouble you no longer.—Also see 34:1.

For Full List of Topics See Index.

63:2. *Kindred Topics in Other Parts of the Book.*—Misfortunes Are But Painful Blessings, 89:4 and 58:1 and 3. Why Should We Try to See the Bright Side? 58:2. How to Tell Whether We Are Misunderstanding Them, 98:6. Need of Watchful Silence, 101:3. Need of Self-Control, 3:5. Praying About Them, 76:1 and 2. Making Them Worse by Guess Work, 43:2. Trusting God Only Half and Half, 40:8.—Then for still other kindred topics* see Difficulties, Suffering, Poverty and Hard Times—Also Disappointment and Restlessness.

MONEY AND PROPERTY. (64)

64:1. *Loveliness First; Money Second.*—Wherever you find a lovely mother and a loving father, you will always find a happy home. But you can *often* find good clothes and plenty of money where there is *no home* and *no gladness*. For money is a helpful and important tool for him who loves his fellow man; but is always a *disappointing curse* to him who gives it the first place in his life or thought.

64:2. *Riches and Poverty.*—The poor are often rich; the rich are often poor; it is the man that counts.

64:3. *Kindred Topics in Other Parts of the Book.*—Business and Work; Hard Times, Debt and Poverty; and Opportunities. For dishonest use of money, see Dishonesty; for unwise uses of it, see Restlessness, Guess-Work, etc.

Time versus Money, 48:5. Spending Money Too Freely, 15:5. Our Currency and Bankruptcy Laws, see Appendix. Money Making as a Chief End in Life, 10:1. How to Tell Whether We Are Misusing Our Ideals, 52:1.

FOR MOURNERS. (65)

65:1. *Those Who Have Gone Before.*—When little ones and older ones who have won and deserved our love go on before us, we may be sure that the same kind God is tenderly caring for them still, according to their need. And the more we learn to *ask His help* and *trust in Him*, the more comfort shall we find in this one simple thought that He still cares for them and us.

65:2. *Kindred Topics in Other Parts of the Book.*—See Suffering, Sympathy and Heaven; Darkness and Hope; Ideals and Loneliness; Knowing Jesus and Prayer.

Praying Over It, 76:2 and 3. "How Do You Know There Is a Bright Side to It?" 58:3. Disappointment is But for a Season, 24:1. Silent Sympathy, 90:1 and 26:1.

OLD AGE. (66)

66:1. *Old Folks' Opinions.*—Old folks' opinions are not always right, by any means; but, if you've got much sense yourself, you will learn a great deal that's helpful from what they do and say; for even their mistaken opinions always point to some important truth. (22:1)

66:2. *Kindred Topics in Other Parts of the Book.*—Watchful Waiting, 101:2. Watchful Silence, 101:3. Helpful Day-Dreams, 20:1 and 2. Helping Others by Example, 35:2 and 3. Mother and Father, 49:5, 49:4 and 42:1. Knowing and Loving Jesus, Section 56. God's Way of Satisfying, 40:5, and many others.

Also see Suffering and Peace*; Happiness and Unhappiness; Patience and Impatience*; Hopefulness and Gloom*; Kindness and Unkindness*; Love and Selfishness; these and scores of others; for everything stands out more sharply in old age than in middle life.

OPPORTUNITIES. (67)

67:1. *Life is Full of Them.*—Life is full of difficulties and hindrances. But it is also full of opportunities. But the trouble is that we turn up our noses at many of the *little* opportunities, and so never become skillful enough to ¹find and ²catch and ³keep and ⁴use the larger ones.—But if we use our little openings in an earnest, hearty, wide-awake way, and strive each day to become *a little more skillful* in using them, we are sure to find larger opportunities and a wider influence as the days and years roll by.

67:2. *Lost Opportunities.*—When one door of usefulness and peace is closed before you, through your own sins or the doings of others, you will always find that another opens. But no good can come of it, till you are willing to ¹look for it humbly and ²enter it in love. Or, to state it differently, it is never too late to find happiness and hope and be a really useful man, if you will only do your part. For without your help even God cannot save you; but with your help he can and will.

67:3. *Kindred Topics in Other Parts of the Book.* Business and Hints for Hard Times; Plans and Ideals; Disappointment and Difficulties, and many others; also see Adapting Ourselves to Circumstances, 71:2 and 1. Preparing for Success, 88:1. Getting Started, 48:3 and 2. Being Willing to Spend Time on Little Things, 59:3. Doing Right in Little Things, 28:1; Doing Wrong in Little Things, 29:2 and 3; Need of Watchfulness, 96: motto.

PATIENCE. (68)

68:1. A little bit of patience often makes the sunshine come. [ANON.]

68:2. *How Patience Grows.*—Patience comes from trying to put in practice under difficulties what little love for others and trust in God we have. Then, if we persevere, the love, the patience and the trust slowly grow stronger, till at last the ripened fruit is very beautiful and very, very sweet.

68:3. *Kindred Topics in Other Parts of the Book.*—Hoping, Helping, and Forgiving; Happiness, Sympathy, Love and Pity; Bearing Wrong and Burden Bearing; and Difficulties.—For opposites see Restlessness, Impatience,* Drudgery, Crossness, Temper, Discouragement, etc.—Also see Rebuke and Criticising. Patience as a Bond of Love, 22:1. Patience Under Disappointment, 24:1. Patience in Little Things, 59:3. Patience Under Wrong, 5:1. Helps in Keeping Your Self-Control, 3:4. Going Into Repentance Corner, 14:11. Knowing Jesus, 56:1. Praying About It, 9:1 and 40:1. Waiting for Light, 101:2. Watchful Silence, 101:3.

PERPLEXITY. (69)

69:1. *Taking Short Steps.*—Take short steps when in the dark, mentally or spiritually, and take them prayerfully and watchfully; and you are sure to come out into the light again, and come out a great deal nearer God and right than when you went in.

69:2. *But Don't Stand Still.*—Yes, take short steps when in the dark, but be sure and don't stand still. For at such times there are many little things, in thought and word and deed, which *can* be done and *need* to be done, cheerfully and well, both for your own good and the good of others; and it is these little things which, with God's blessing and guidance, are the means of finally bringing us out again into a larger and purer light.

69:3. *Kindred Topics in Other Parts of the Book.*—Darkness, Dread, and Difficulties; and often Guess Work, Haste,* and Overwork.* Also see Thought.—For the opposite of Perplexity see Clear Insight.*

How to Decide Perplexing Questions of Present Duty, 28:3 and 6. What to Do When You Are Not Sure, 28:6. Spending Time on Little Things (Both a Cause and Cure of Perplexity!), 59:3. Praying About It, 76:1 and 2. Conflicting Duties, 28:8 and 9. Baffling Problems, 87:4. Watchful Silence, 101:3. Using Truth Unwisely, 98:1. Runaway Thoughts, 96:1. Careless Thoughts; and Too Much Think-

ing, 96: motto. When Not to Trust a Thought, 96:2 and 98:6. Beware How You Call Things Little, 59:1. Conscience is Never Silent, 28:5.

PITY. (70)

70:1. *Pity Is But One Form of Love.*—Remember that pity is one form of love; and where you cannot give the sweeter forms of love that cluster round affection you can give a wise and true pity, which punishes only to help and delights in helping even an enemy when it can.

70:2. *Kindred Topics in Other Parts of the Book.*—Kindness and Love; Patience and Sympathy; Tenderness, Forgiveness and Helpfulness. The opposite of Pity is either Contempt* or else [Heartlessness]. Pitying Wrong Doers, 54:5; How to Help Wrong Doers, 79:1. How to Help Discouraged People, 26:1. Pity Must Be Wisely Shown, 14:6 and 55:2. Even Suffering Has a Bright Side, 58:1.

PLANS AND THEIR USES. (71)

Plans are helpful in preparing for to-morrow; but nearly always need re-touching when to-morrow comes, especially if your task is a very complicated one.

71:1. *Changing Our Plans.*—The nearer we come to God the oftener will we have to change some of our plans, or stop planning for a season, so as to follow more closely where He leads. Yet we should not make any changes rashly; for, if we are willing to be led, the call of duty is sure, *in due time*, to be made very, very clear; and God never blesses fickleness or guess-work, however well meant, or well propped up by arguments.

71:2. *Cutting Them in Two.*—Many well laid plans do not work well simply because they are too big, or at least too stiff and unwieldy. But just cut them into two, three, five or ten pieces and do a little trimming here and there, and after awhile you will have a really helpful and satisfactory set of plans.

71:3. *Kindred Topics in Other Parts of the Book.*—Business, Ideals, Hopes, Day-Dreams, Thoughts, Difficulties, Discouragement, etc.

Importance of Wise Planning, 102:8. How to Recognize Unwise Plans, 52:1 and 102:1. Having Too Many "Must Be" Plans, 102:1 and 18:1. Rejoicing in God's Plans for Us, 9:1 and 2, and 24:1. Aimlessness and Namelessness, 15:1. Going by Guess Work, 43:1 and 2. First Right, Then Quick, 78:1. Going Against the Grain, 15:2. What to Do When Not Sure, 28:6. Carelessness and Its Consequences, 11:1. To-morrow's Burdens, 9:3.

For Full List of Topics See Index.

POLITICAL PROBLEMS. (72)

For National Protection Party Platform see Appendix.

72:1. *But Why Speak of Political Problems?*—I admit that political problems are in some way not as simple as the problems of private life; but even here some truths are simpler than others and of more importance to the ordinary reader and voter. Such truths as these we wish to discuss in this department, whenever we feel that their importance has not as yet been properly recognized. But on such problems silence is better than hasty utterance; hence our list is as yet very short.

Our Temperance Laws.

72:2. *Make the Town Pay Damages.*—If any community are foolish enough to license the liquor traffic in their midst, or are proven in court to be remiss in their efforts to check it, when not licensed, our state laws should be so altered that every family which is partially or wholly deprived of its support by the drinking habits of some of its members can, after making proper protest, collect ample monthly damages from the town or city licensing or tolerating such traffic provided its protest is unheeded. But why from the town and not simply from the liquor dealer? Because the town is also responsible for the damage done; and we ought to fully recognize this fact; and, secondly, there are thousands of cases where the responsibility of the town and city government could easily be proved, where it would not be possible to fix the responsibility on any one liquor dealer. Also see Page 7 of Appendix.

The Monroe Doctrine.

The following suggestions were written in December, 1895, when the question as to the proper way of settling the disputed boundary line between Venezuela and British Guiana threatened a serious misunderstanding between the United States and England and the papers were saying many true and helpful things and many untrue and foolish ones about the Monroe Doctrine and our rights and duties as a nation.

72:3. *The Monroe Doctrine and Some of the Truths Which Cluster Around It.*—We do not intend to ask here just what the Monroe Doctrine so called really is or was or ought to be. A question of more vital importance just now is this: Exactly what are the rights for which we may justly and wisely ask recognition at present? Is it

For Full List of Topics See Index.

that we, the people of the United States, claim it as our sole and sacred right to tyrannize over lesser American powers, as many believe that we once did in settling the disputed boundaries of Texas? If so, then our claims are justly contemptible; and we cannot expect foreign nations to recognize them. But if our claim is this: That in the interests of liberty and self-government no American power shall be forcibly deprived of any of its territory, or even of territory over which there is a dispute, then we are right; and I believe that England and later on other European powers will admit the justice of our claim. But if we wish them to do this we must prove our sincerity beyond a doubt by heartily advocating a settlement of the Venezuela dispute somewhat as follows: That we (Great Britain, the United States and Venezuela), do mutually pledge ourselves not to forcibly deprive any American power of any portion of its territory, and to settle all questions of disputed territory between ourselves and any other American power by arbitration when other peaceable methods fail.—Then we will have taken a long step toward advancing the cause of justice and right, and securing a wider international recognition for some of the most important truths and rights which cluster round the Monroe Doctrine. And I believe that England will gladly join with us in such a pledge; for the love of justice, when once the way of justice is CLEARLY SEEN, is our common Saxon heritage.—Also see "Foreign Relations," in Appendix.

POSTPONING. (73)

73:1. *When Proper; When Not.*—Never postpone doing a thing simply because you dread it; but if you have any doubt as to whether it is right or not, then it is your duty to ALWAYS postpone it, till you see clearly what you ought to do. (For reasons see 28:5 and 6.) But though you may and should postpone the matter about which you feel some doubt, you should turn very quickly and busily to some other work (watching, listening, thinking or acting), which you are sure is right, or at least an honest, hearty step in the right direction; that by some other way you may be led out into the full light and usefulness of a true and busy life.

73:2. *Kindred Topics in Other Parts of the Book.* Fear* and Duty, (28); Dread and Hope; Folly* and Wisdom,* also Time-Using, Carelessness and Haste.*

How to Safely Postpone the Study of a Thought, 87:1 and 8:6. Causes of Dread and How to Lessen It, 30:1. Changing Our Plans, 71:1. What to Do When Not Sure, 28:6. "I've Got to Do It," 102:1.

POVERTY. (74)

74:1. *Poverty and Happiness.*—Why is it that poor men's homes are often so happy? It is because "The things that help most in making life happy do not cost much money;" [Ram's Horn] and love, care and industry can make a very happy home out of little. For though poverty often brings upon men much unjust, though often unavoidable suffering, and at such times points to a wrong somewhere which should be righted as soon as possible, thank God such suffering can always be turned into a blessing and be one of God's helps in making your life larger and more useful.

74:2. *Kindred Topics in Other Parts of the Book.*—Burdens, Misfortunes and Suffering; OPPORTUNITIES and Work; Wealth* and Money; HINTS FOR HARD TIMES and Debt. How to Bear Its Burdens More Easily, 9:1 and 3. When Cheer Grows Dim, 13:2. Getting Discouraged, 26:2. Trying to Do Your Best, 99:1. Don't Forget to Smile, 47:8. Oh Don't Go by Guess Work, 43:1 and 2 and 28:5. Watchfulness and Worry, 101:1. "One Little Thing," 100:4. "I've Got to Do It," 102:1. Using Your Money Wisely, 15:5. Riches and Poverty, 64:2, and a great many others.

PRAISE. (75)

75:1. *Hunting for Praise.*—Hunt for praise and you will be sure not to have it; or else not to enjoy it when it comes. But quietly and wisely do your duty and the praise will be sweet; and even the absence of it will not be bitter, for you know it will come in due time (81:1).

75:2. *Kindred Topics in Other Parts of the Book.*—Help, Sympathy and Kindness; and Gratitude and Love; but also Insincerity* and Folly*; for though we all need praise, we should be very careful not to be deceived by it.

Praising Our Children, 14:2 and 49:4. Finding the Good in a Man, 47:4. How to Tell Whether the Praise is Doing Us Harm, 52:1. When to Distrust the Praise We Get, 96:2; and "Only a Smile," 47:1.

PRAYER. (76)

76:1. *Praying About Little Things.*—"Do you pray about such little things?" she asked, in surprise. "Yes, when they trouble or perplex me; *for that shows that I need help*; and whenever we ask God's help in a really trusting spirit, *or even in true humility*, He always gives it, in whatever form we most need it." (Also see 9:1.)

SUGGESTED BY A FRIEND.

76:2. *Learning to Pray.*—The man who prays in real humility² for things he really longs for, soon gets so many answers and so many *loving, tender* refusals that he is sure to keep on praying—not from a sense of duty, but because he *loves to pray*.

76:3. *How Long Shall I Pray, When Talking Alone With God?*—Sometimes a second, sometimes a few minutes and sometimes for hours together; for though your life may be a very busy one and your prayers will not all be put in words, you should never wholly stop praying, till your burdens grow lighter and your trust in God grows strong and clear. For as soon as you have stayed in God's special presence *long enough to be ready for a blessing*, the blessing is sure to come. Yes, even if, in your weakness you sometimes get discouraged, and stop praying for a season, the blessing will come at last, though not as soon. But remember that the main question is not, "How long do you pray?" but "How often do you pray?" and not until we get so that we pray hundreds of times a day, can you or I be said to know much about prayer or about God.

76:4. *Silent Prayer.*—Do not feel that you must put all your prayers in words, even in your own mind. For if your heart goes out in love and longing towards God, He is sure to know it.—But it must be real love, or at least a real humility and longing for a truer life; and you will also find that some of your prayers are sure to get into words, though not all.

76:5. *Can God Answer Prayer?*—Your mother, your father, your friends, your enemies and your rulers can often give you what you ask for. Then cannot God? Has He less power than man? Is not nature His tool and servant, as it is ours? only more so? Yes, surely; and we know, both from experience and from theory, that God can and does answer prayer.

76:6. *Why Then Do So Many of Our Prayers Go Unanswered?*—One reason why so many of our prayers remain unanswered is that there is no real *asking* in them; we are not really talking to God.—At other times the trouble is that we do not ask in real humility and are not really willing to be led even when we pray.—Then too it often happens that the asked for blessing comes in an unexpected form and we are unwilling to take it.—While yet another reason for some of our prayers remaining unanswered is that we have asked for something which would not be good for us and for those we love, and God is too good and wise to grant it. Yet such prayers as these, if made in love, God does not pass unnoticed; for He sends something *better*

than what we asked for. Does not some one of these four causes explain pretty well most of the unanswered prayers in your life? Look them over and see.

76:7. *But Why Must We Pray?*—Common blessings may be given unasked; but our best blessings are too good to give till they have been asked for, for they must be *given* in love and *received* in love to be really sweet. This is the way we deal with our own children and friends; and this is the way God deals with us.

76:8. *Accepting God's Offers.*—Prayer is not telling God what to do; but simply going half way, and accepting what He offers.

76:9. *Abraham Lincoln's Testimony.*—"I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go."

76:10. *Kindred Topics in Other Parts of the Book.*—GODLINESS AND CHRISTLINESS, (Sec. 56). Watchfulness and Burdens, Thankfulness and Love.—Going to God for Forgiveness, 14:11. In Partnership With God, 9:1. Just What Is God's Part? and What Is Mine? 9:2. Knowing Jesus Better, 56:1. Having a Pure Heart, 28:14. The Prayer of Pain, 89:2. Watch and Pray, 101:4.

PRIDE. (77)

77:1. *Misplaced Pride.* (A Very Common Mistake Which We All Make at Times.)—We have a perfect right to be proud; only if you will stop and look at the matter sensibly and honestly, you will find that very often we are proudest of the things which are most in danger of dwarfing our lives and upsetting our happiness. This surely doesn't pay. Let us be proud, even prouder than we are, but let us not be proud of the wrong things.

77:2. *Kindred Topics in Other Parts of the Book.*—Putting Your Pride in Your Pocket, 47:9. Misusing Our Ideals, 52:1. Trying to Do Our Best, 99:1. Hunting for Praise, 75:1. Pride and Humility, How Related, 51:2.

The Kindred Topics of Healthy Pride are [Self-Respect], Hopefulness, [Self-Knowledge], and healthy Self-Love.—But the Kindred Topics of Misplaced Pride are Conceit,* Affectation, and Selfishness.—The true opposite of pride is loss of self-respect, rather than humility.

QUICKNESS. (78)

78:1. *First Be Right; Then Be Quick.*—First of all try to find the right way; then go in it as fast as you can; for time is precious.—

But do not make quickness the chief thing; for if you do, your success will be greatly lessened or else wholly turned to failure; and time is too precious to be wasted in doing poor work.

78:2. *Kindred Topics in Other Parts of the Book.*—Haste* and Hurry*; Carelessness, Guess Work and Skill*; for sometimes it is something to be proud of, and sometimes only a mark of shallowness and ignorance.—Its opposite is slowness; which may spring from one of five causes; great carefulness, great thoughtfulness, inexperience, mental confusion and lastly aimlessness; or from a mixture of several of these. You must find out then which it is, before you can judge it justly or know how to cure it when excessive.

REBUKE AND PUNISHMENT. (79)

79:1. *How to Deal With Wrong Doers.*—Do not ask yourself what men deserve, but what will help them and others most. This will save you from many a sad mistake; for though a wise love may be just as stern as anger, it is always more just and more far-sighted.

79:2. *Kicking.*—"When a horse begins to kick he stops pulling; and the same is true of men" when they get to fault-finding. Then surely we ought not to kick very often. (For the deeper effects of fault-finding see 54:3.

79:3. *Kindred Topics in Other Parts of the Book.*—Love and Pity; Criticism and Advice; and Helping or else Wronging*.—Dangers; Temper and Crossness.

God's Punishments, 40:3. Punishing Our Children, 14:7. Punishing for Crossness, 14:3 and 4. Untimely Rebuke, 47:6, 14:5 and 3:4. Kind Words That Hurt, 55:3. Was the Rebuke Given in Love? 1:2 and 61:8. How to Be Sure It Was Given in Love, 61:7 and 102:6. Rebuke May be Given Kindly, 54:4 and 5. Using Truth Unwisely, 98:1. You Must Also See His Good Points, 47:4 and 58:2. The Love Test, 102:6. Sometimes Rebuke Can Do No Good, 1:4; and THE WHOLE OF SECTION 54.

RECKLESSNESS. (80.)

80:1. *Recklessness—A Vain Attempt to Forget.*—Recklessness is often mistaken for courage. But if you will look at it at all closely, you will find that it is very different; for courage is born of goodness, love and hope, while recklessness is born of folly and selfishness, and a wild and uncontrolled desire to forget,—to forget a past in which we have not been true to ourselves or to others. But is recklessness

ever successful in making itself forget? No, it is not; *for an unhappy memory can be silenced only by a better life.*

80:2. *Kindred Topics in Other Parts of the Book.*—Carelessness, Temper and UNHAPPINESS; and sooner or later, all forms of Doing Wrong. Also see Discouragement, Restlessness and Loneliness.—Its opposites are Aspiration,* Love and Hope.

Doing Wrong to Please a Friend, 39:2. "There's No Such Thing as Right," 28:10. Misusing Our Ideals, 52:1. Thoughts for One Who Is Very Lonely, 60:1, 45:2, and 89:2. There is No Need of Your Going by Guess-Work, 43:1 and 28:5. There is Still Hope, 50:1 and 67:2. Fighting It Out the Same Day, 3:3. Manly Repentance, 29:6 and 40:11. When to Distrust, a Thought, 96:2. How to Stop Runaway Thoughts and How Not to Stop Them, 96:1. Using Alcoholic Drinks, 93:1 and 2, and 96:1.

REPUTATION. (81)

81:1. *Who Is He?*—The dudes and ignoramuses around town will nearly always judge you by your clothes and the place you work; some of the nice people will judge you in the same way *for a while*; but in the long run the most wide-awake and trust-worthy business men and all the best people in town will judge you by what you are, and by the skill and faithfulness with which your work is done.

81:2. *Kindred Topics in Other Parts of the Book.*—Hunting for Praise, 75:1. Unnatural Ways of Winning Favor, 2:1 and 2, and 39:2. Why Honest Men Can Differ, 22:1. Being a Fool; or Being Called One, 29:10. Also see Example and Leadership.

REST. (82)

82:1. *A Clear and Quiet Brain.*—Never count your time wasted if your working, waiting, resting or playing has given you a clearer and quieter brain. For without it a man's power to do ¹large, ²lasting and ³satisfying work is lessened many fold.

82:2. *Is It Really Restful?*—Pleasant things are not always restful; and if rest is what you need, don't be satisfied with finding something which is simply pleasant. It should be *restful* and pleasant; or at least restful, even if not very pleasant at first.

82:3. *Rest Is But One Form of Work.*—Rest is but one form of work; easier than some; more mysterious than most; but, in its place, just as important as any. Those of us who hate the very thought of resting, as some of us do, should remember this.

82:4. *Kindred Topics in Other Parts of the Book.*—Books and Talking; Evenings, Home and the Sabbath; Day-Dreams and Play.*—For healthy opposites see Work; for unhealthy opposites see Restlessness, Idleness* and Overwork.*

Rest is Really But Quiet Watching, 101:4. "I Haven't Time to Rest," 97:1. Rest at Evening, 33:1 and 84:1. Play and Work, C:41. Resting in God, 40:12 and 13.

RESTLESSNESS. (83)

83:1. *Restlessness Defined.*—Restlessness may be defined as a more or less impatient and excited longing for change.

83:2. *Reasons for Not Yielding to It.*—Restlessness may be partially covered up (*and made more dangerous*) but can never be *cured* by taking a larger dose of the things we most long for just now. The only way to cure it is to let these alone and turn to some more quiet work till we can think of them more quietly and wisely. For even when harmless and DESIRABLE in themselves, our restlessness shows that they have got misplaced in our life and thought, and are in great danger of injuring and upsetting us, instead of helping.—And if they really are what we need, a time will come later on when we can wisely strive for them.

83:3. *Its Cure.*—The best way to cure it or lesson it is to pitch in for a while and do a lot of LITTLE jobs, doing them as fast as you can *without doing them carelessly*; then spend a little while in resting: and restlessness will not trouble you much more that day.

83:4. *Kindred Topics in Other Parts of the Book.*—Guess Work and Worry*; Loneliness and Perplexity; Drudgery and Carelessness; Haste* and Discontent.—Its opposites are a deeper, clearer knowledge of God and Life, which makes us even more eager to do, but relieves us of fear and excessive haste.—See Godliness, Life and many others.

Misusing Our Ideals, 52:1. Misusing Our Evenings, 84:1. Saying "I Haven't Time," 97:1. Going by Guess Work, 43:1 and 2. Using Truth Unwisely, 98:1. Helpful Day-Dreams and Harmful Ones, 20:1 and 2. Little Changes Often Helpful, 28:6. Seemingly Impossible Duties, 28:9. Taking Short Steps, 69:1 and 2. Time Spent in Resting Is Not Wasted, 82:3 and 1. Silent Prayer, 76:4. Changing Its Name, 29:8. First Right, Then Quick, 78:1.

THE SABBATH. (84)

84:1. *Our Sundays and Our Evenings.*—The man or woman, or boy or girl, who is not satisfied unless his Sundays and evenings can be full of stir and excitement, is sure to find himself gradually becoming more and more restless, and life more and more full of disappointments, annoyances and perplexities, for all of which his foolish use of his rest hours and rest days is responsible.—And he who sacrifices them to an uncontrolled desire for wealth or power or fame will also share the same disappointing lot, from which honest repentance alone can save him.—While he who gives them up simply for the sake of making a bare living will find that his life is growing narrow and dull, and his living no better; for a wide-awake, well-balanced and well-rested man can in the long run earn more in six days than a duller man in seven.

84:2. *But Why is Sunday So Often a Lonely Day?*—We have all felt at times that Sunday was one of the loneliest and hardest days of the week. This feeling is doubtless often due to the fact that we have not put into the thoughts and words and *silences* of the Sabbath enough of love and hope and thankfulness, thus making it a dull and aimless day. But it is also due in part to another and important cause, namely that Sunday is our day for discovering and (willingly or unwillingly) correcting many of the mistakes of the past week. This would naturally make it a rather hard day in some ways; but, oh, how much brighter these little repentances and corrections make the rest of the week and how many serious mistakes they save us from, ere it is too late. And furthermore the more willing we are to acknowledge and correct our mistakes the less of a struggle it takes and the more easily do love and hope and gratitude come in to beautify and sweeten the day, until Sunday becomes one of the brightest, and happiest days of the whole week.

84:3. *Kindred Topics in Other Parts of the Book.* For lists of Kindred Topics see Rest, Home and Prayer (or Talking with God). Also see Books, Thoughts and ordinary Talking, all of which are apt to fill a larger place in our life on Sunday than on other days.

Also see Spending Much Time With Your Children, 14:12. Writing to Mother and Father, 49:5. Learning to Pray, 76:2, and The Importance of Rest, Section 82.

SELF-LOVE. (85)

85:1. *How to Take Care of Yourself.*—The only way to take good care of yourself and have a really good time in life is, first of all, to

For Full List of Topics See Index.

spend Most of your time and strength in busily, *heartily* and *WISELY* caring for others. And, then, secondly, to spend a little time each day in simply caring for yourself, in right and unselfish and yet self-seeking ways. How beautiful and satisfying the picture of life which this presents.

85:2. *Kindred Topics in Other Parts of the Book.*—For Perverted Self-Love, see Selfishness. Proper and Improper Pride, 77:1 and 2. Self-Examination, 12:4. Morbid Self-Examination, 52:1. Seeing Ones Own Faults, 12:5. Confessing Them, 14:11. Also 54:9. Mis-using Our Ideals, 52:1. Study, or Self-Improvement, Section 87 and also Index.—Also see the Index under Self-Help, Self-Sacrifice, Self-Indulgence, Self-Deception, Conceit, etc.

SELFISHNESS. (86)

86:1. *What is Selfishness?*—Selfishness may be defined as injuring others, or being willing to let them be injured, in hopes it will do us some good.

86:2. *But Does It Pay?*—No it does not; for every selfish act brings a little more discontent and unhappiness into our lives; and conscience tells us more and more plainly each passing year that it is not “luck” or “somebody else’s wrong doing,” but our own selfishness that is at the bottom of it all; for though others may often make us suffer in other ways they can never deprive us of our peace of mind; and it is only our own persistence in doing wrong that can ever do that.—See Section 100.

86:3. *Selfishness and Self-Love How Related.*—Selfishness is perverted self-love.

86:4. *And How About Unselfishness?*—Unselfishness, which means *not being inclined to be selfish* (86:1) springs from love, and is thus a most praiseworthy thing, if not worked out blindly. Yet we should remember that it *may* be worked out so blindly as to encourage selfishness in others (55:2) and it is then a sad instance of the “well-meant folly” of which we have spoken elsewhere; 29:9 and 28:14.

86:5. *Kindred Topics in Other Parts of the Book.*—Recklessness, Dishonesty, Meanness, Crossness, Temper, Gossip, Tempting Others (39:2), and a great many other thoughts and actions not commonly spoken of as selfish; though really such.—Also see Doing Wrong and Unhappiness. The opposites of Selfishness are Love and Unselfishness.*

For Full List of Topics See Index.

Wanting to Have a Good Time is Not Wrong; But Take Care How You Have It, 45:6. Selfishness in Business, 10:1. Selfishness in "One Little Thing," 100:4. Smiling, But Unhappy, 100:3. A Study of the Dark Side of Life, 16:2. Proper Self-Love, Section 85.

STUDY-HELPS. (87)

87:1. *Keeping Thoughts for Future Study.*—Writing a thought down and then laying it away for future study or criticism is a great help to vigorous and far-reaching thought. But if we wish for something more than merely superficial influence and hope to specially benefit and enlarge men's thoughts and lives, we must also spend much time in rewriting and *correcting* our statements, generally taking for each day's study the ones which are clearest at the time (87:3 and 98:1).

As an important help in doing this I would suggest that you keep a part of your writings and clippings in simple envelopes, and on rather small sheets of paper, so that one part can easily be revised or even rewritten without copying or disfiguring all. Ordinary No. 5 or 6 manilla envelopes and little slips of cheap writing paper, 5 inches by $2\frac{3}{4}$ or 5 by 2, are the sizes I find most satisfactory.—This way of working will help you in noticing or correcting many inaccuracies which would be sure to pass unnoticed in simply rewriting the article or thought as a whole.

Use both paper and envelopes freely; only do not mark your envelopes in ink, as your envelope titles will change oftener than any other part of your collection, sometimes very unexpectedly; and you will probably wish to use the same envelopes over and over again. (Cheap letter paper can be got for from ten to fifteen cents a package of five quires; and manilla envelopes for from sixty to seventy-five cents per box of five hundred.)

87:2. *How to Use Seed Thoughts.*—Even very crude, unripe and even untrue thoughts may at times suggest very clearly, often by opposites, some helpful truth which we need to keep in mind, or some error which we can safely attempt to correct; and are then worth writing down and keeping for a while. But they should always be kept by themselves, as mere raw material, and not in the same set of envelopes as your more carefully tested thoughts.

87:3. *Studying the Things That Are Already Clearest.*—If you wish to use your time and strength to the best advantage, you should make it your rule to ordinarily let alone the more perplexing problems of life and thought and spend most of your time and strength in mastering more perfectly and applying more helpfully the things which

are already clearest in your mind. Do this honestly and patiently, and you will find it a sure and quick way of learning yet more and helping others to do the same; and many problems, which now seem hopelessly perplexing, will, when taken in their proper order, grow clear and almost simple.—Also see 98:3.

87:4. *Baffling Problems.*—When a problem simply baffles you, that alone is no reason for wholly laying it aside; for you may nevertheless be making steady progress toward grasping and solving it. But if it baffles and confuses you, or baffles and irritates, or baffles and depresses, then it is your duty to lay it aside, for a while at least, however important and urgent it may be; for you only make matters worse by working at it.

87:5. *Kindred Topics in Other Parts of the Book.*—Books and Papers, (8); Truth and Thought; Arguments and Talking; Day-Dreams and Ideals; Difficulties and Perplexity; Rest and Work; and, in some way, nearly every section in the book.

Do Not Always Choose the Easiest Way, 32:1. How and When to Use the Truth, Section 98. Spending Time on Little Things, 59:3. How to Use Books, Section 8. Books of Remembrance, 12:3. Studying Character, 45:2. The Proper Use of Day-Dreams, 20:1, 2 and 3. Going Against the Grain, 15:2. Studying Things We Cannot Yet Describe, 15:1 and 58:3. Misusing Our Ideals, 52:1. Don't Be Too Quick, 78:1. Too Much Thinking, 96:motto. Forgetfulness Explained, 37:2. A Good Memory for Essentials, 8:1. SILENT WATCHING, 101:3 and 96:motto. Watching and Resting, How Related, 101:4.

SUCCESS. (88)

88:1. *Preparing for Success.*—If you wish for success tomorrow, you must prepare for it to-day; for any large and lasting success never comes unprepared for, though the final opening of the bud may be sudden. And the higher your hopes the longer and busier and wiser must your day of preparation be.

88:2. *Kindred Topics in Other Parts of the Book.*—For special forms of success see elsewhere, under the special topics which most interest you.—For the opposite of success see Failure*.

How to Start Up the Ladder, 48:2. How to Become Foreman and Partner, 10:2. Success in Doing Wrong, 29:7. Success in Spite of Failure, 102:2. Dreaming of Success, 20:1, 2 and 3. Difficulties and How to Overcome Them, 23:1. Using the Opportunities We Have, 67:1. Why Must We Wait? 101:2.

For Full List of Topics See Index.

SUFFERING. (89)

Take the name of Jesus with you,
 Child of sorrow and of woe;
 It will joy and comfort give you;
 Take it, then, where'er you go.

[Mrs. Lydia Baxter in Gospel Songs.]

89:2. *Asking God to Bless Our Sufferings.*—Just stop and ask God to make your sufferings a blessing to others and to you. Ask Him, tearfully and blindly, if you must, but ask Him humbly and truly; and every one of your pains, even the worst of them, will grow lighter and you will begin to dimly see the plan of love of which God's permission or sending of that pain is a part.

89:3. *The Hard Things of Life.* (Three Ways of Meeting Them.)—Don't dwell on the hard things of life; for it only makes them harder. Nor should you go to the opposite extreme of simply trying to forget them as soon as possible. The better way is to face them quietly and prayerfully, remembering that God sees them and is going to turn them into blessings and help you in forgetting them just as fast as you are willing to let Him, and willing to let Him do it in His own best way.

89:4. *Painful Blessings and Blessings Which We Do Not Understand.*—There are blessings that we can understand and blessings that we cannot understand; there are also pleasant blessings and painful ones; and I am satisfied that those which we now least understand and least enjoy are as truly blessings as any,—blessings for which we shall be profoundly grateful when later on our eyes are opened to see more clearly and remember.—Also see 58:1.

89:5. *Hungering For Righteousness.*—"Blessed are they that hunger and thirst after righteousness; for they shall be filled" (Matt. 5:6). And if you really long for a nobler, truer life these sweet words of Christ's are for you. Remember this, whatever comes; for all the suffering that may come is but a preparation for that deeper fullness and goodness and peace for which you so much long.

89:6. *Testimony of Many Who Have Suffered.*—Many of the world's greatest sufferers are the ones who testify most clearly and gratefully that whenever suffering is unavoidable or comes in the path of duty, it can WITH GOD'S HELP always be turned into a blessing for those who love the right. Surely this is a most significant fact and full of comfort for all true hearts, however weak and blundering.

89:7. *The Great Importance of Seeing the Bright Side Clearly.*—A clear seeing of the bright side of life does not do away with sufferings and difficulties. But it does make us more quiet and patient, more glad and wise in meeting them.

89:8. *Often Sweet to Remember.*—"That which was bitter to endure is often sweet to remember;" for out of it God has brought a blessing.

89:9. *Kindred Topics in Other Parts of the Book.*—Burden Bearing and Misfortunes; MOURNERS, Poverty, Loneliness, Dread, Worry*, Discouragement, Disappointment, Self-Sacrifice*, and Unhappiness.

Suffering Caused by Our Own Wrong Doing, 16:2 and 100:1. Suffering for the Right, 28:12. Hard Times Not Always Bad Times, 48:1. The Bright Side Explained, 58:1. But Are You Sure There is a Bright Side? 58:3. God's Way of Satisfying, 40:5. The Peace of God, 40:13. The Fruits of Patience, 68:2.

SYMPATHY. (90)

90:1. *Set Words of Very Little Importance.*—If your heart is full of pity; if your heart is full of love; or if sympathy is longing to find utterance; you need not anxiously hunt for fit words. For ¹if your heart is full and ²you are *willing* to let it show, it is sure to show somehow very plainly, even when you are wholly silent or talking of the most commonplace matters.

90:2. *Kindred Topics in Other Parts of the Book.*—Patience, Forgiveness, Love, Kindness, Pity, Gratitude and Prayer.—Also see Friendship, Tenderness* and Home.—Lack of sympathy shows itself first in Indifference*; secondly, in an unsympathetic manner, (i. e. one which has in it no love at all or else a very imperfect and narrow love); and, thirdly, in downright Selfishness.

The Secret of Sympathy, 61:1 and 2. Some Ways of Showing It, 47:1 and 49:5. Lack of Sympathy for Others an Evidence That We Ourselves Are Wrong, 102:6. Keeping a Book of Remembrance, 12:3. Making Good News Reports, 12:2.

TALKING. (91)

91:1. *Talking Too Much and Talking Too Little.*—A man may expose his own ¹ignorance, ²narrowness or else ³weakness, both by too much talking and by too little; and wherever you are, you will get far more credit for what you do know, if you are careful to avoid both the one extreme of boastful or unthinking talkativeness, and the other of proud or frightened silence.

91:2. *Talking Too Long.*—In giving advice, especially when some rebuke is mingled with it, and also in other attempts to persuade and win men, we should be careful not to talk too long. For a little too much talking may cancel much of the good done by our previous rebuke, advice or explanation.

91:3. *Your Tongue.*—Look out for your tongue for it can do a great deal of mischief.—Use your tongue; *for if you use it carefully and at the right time*, you can do a great deal of good, be you great or be you small, be you learned or unlearn'd.

91:4. *Kindred Topics in Other Parts of the Book.*—Advice, Rebuke and Criticism (54); Rest and Friendship; Study and Books; Business and Home; Arguments, Excuses and Differences of Opinion; Gossip, Guess-Work and Exaggeration; Thought and Truth; Silence and Prayer; and many others.

The Tones of the Voice Tell More Than the Words, 55:1. Talking and Thinking Too Much a Source of Weakness, 96:motto, and also 28:11. Writing Home, 49:5.

TEMPER. (92)

92:1. *How to Tame a Quick Temper.*—Is there any cure for a quick temper? Yes, there is; a slow one, but a very sure one, namely; fighting it out the same day *with yourself* (explained more fully in Section 3:3.) This always results in *slowly* but surely giving a man control of even the worst temper. Nor do I know of any other cure. But since this is so effective, and so helpful in many other ways, no fair-minded man can complain at its slowness.—The sooner you apply this remedy the better; that's clear. "But better late than never." Notice especially the last part of 3:3.

92:2. *The Importance of Silence.*—The less you say when you are mad, the better. (Also see 101:3.)

92:3. *One Way of Silencing an Angry Man.*—A soft answer turneth away wrath.

[Prov. 15:1.]

92:4. *Two Fools Instead Of One.*—When another man acts like a fool in your presence, you will be very apt to see it, and it *may* be proper to say that he is acting like a fool, *provided your saying it will do anybody any good*. But if you get all stirred up or cross in seeing, or saying it, then it only proves that there are two fools instead of one, and you ought to make haste to catch and tame the one nearest

home, the one over whom you have most authority. Then catch the other, if you can; but not till then.

92:5. *Kindred Topics in Other Parts of the Book.*—CROSSNESS AND ANGER; Discontent and Drudgery; Recklessness and Unhappiness; Carelessness and Besetting Sins. Also see Rebuke.—For opposites see Watchfulness, Pity and Forgiveness.

"It Makes Me Mad," 18:2. Helps in Regaining Your Self-Control, 3:4. Unfriendly Criticism, 54:3. Just Indignation, 3:2. Runaway Thoughts, 96:1. Misusing Our Ideals, 52:1 and WATCHFUL SILENCE, 101:3.

TEMPERANCE. (93)

93:1. *Why Let Alone Alcoholic Drinks?*—I urge you to let alone alcoholic drinks, not because they may make a drunkard or a fool of you some time (though that is far truer than you dream of now), but simply because they make you ¹less manly, ²less happy, ³less useful *to-day*. This is true of even the lightest alcoholic drinks when taken for pleasure, or as a help in forgetting or as a help in overworking. And also when taken "for medicine" week after week and month after month.

93:2. *Helping to Ruin Others.*—Even if your drinking does not ruin you, it will help to ruin others and a just God will lay part of the blame at your door for you know you are doing wrong in using it, even if you happen to have self-control enough to use it moderately.

93:3. *Kindred Topics in Other Parts of the Book.*—Study carefully Loneliness, Restlessness, Recklessness, Habit, GUESS-WORK, Little Things, Home, Evenings, Sundays (84), Burdens and Besetting Sins; especially the last two.

How to Stop Runaway Thoughts, 96:1. Shall We Do Wrong to Please a Friend, 39:2. Praying About Little Things, 76:1. Being a Fool; or Being Called One; Which? 29:10. Wanting to Have a Good Time, 45:6. The Hard Things of Life, 89:3. Jumping at Conclusions; or Going by Guess-Work, 43:1 and 2. Our Temperance Laws, 72:2 and Page 7 of Appendix.

TEMPTATION. (94)

94:1. *Show Them The Way Out.*—When you see your children, or others whom you can influence, running into temptation, do not simply tell them what *not* to do; but point out as soon as possible and as attractively as possible something that they *can* do and will probably

be glad to do. But generally leave them to choose for themselves whether to do just what you suggest, or something else just as good suggested by it.

94:2. *Kindred Topics in Other Parts of the Book.*—Look in the index for the special temptations you most need to study.—Then for more general suggestions see [Ignorance,] GUESS WORK, Conceit,* Haste*, Restlessness, Excuses, Besetting Sins, Doing Right and Doing Wrong.

What to Do When You Are Not Sure, 102:5. Conscience Is Never Silent, 28:5. When Not to Trust a Thought, 96:2. Runaway Thoughts, 96:1. When Our Friends Tempt Us, 39:2. Doing Wrong in Little Things, 29:2 and 3. Importance of Watching, 96:motto and 101:3; Misplaced Pride, 77:1. What Sort of Helps Do We Most Need When Tempted, 1:6; and many others.

THANKFULNESS. (95)

95:1. *Thankfulness for Little Blessings.*—When we learn to thankfully notice the little blessings of life, their number steadily increases, and each becomes sweeter and greater than it has ever been before.

95:2. *Kindred Topics in Other Parts of the Book.*—Cheerfulness and Hope; Patience and Love; Gratitude and Prayer.—Its opposites are Ingratitude and Discontent.

How to Show Our Gratitude to God, 40:7. God's Larger Blessings, 40:4. One Way of Saying Thank You, 42:1. Grateful for Suffering, 89:4. Keeping a Book of Remembrance, 12:2 and 3. Learning to Love Our Work, 102:4.

OUR THOUGHTS. (96)

Too little watching, too much thinking, and too much careless thinking; by each of these is every life marred, more or less.

96:1. *How to Stop Runaway Thoughts.*—We all know from sad experience what a fearful snarl our thoughts sometimes get into; and how helpless we are at such times; and oh how sadly we blunder and how fearfully we suffer. This is why so many people take to drink and opium and infidelity. But alas their remedy is a mistaken one; for all of these only give a few hours relief and then help to make the man more and more unhappy as time goes on.—But are there no other remedies? Yes there are. But some are very hard to apply; others are available only after years of careful living; and others can

For Full List of Topics See Index.

be applied only by some human friend coming to the rescue. But there is one remedy which long experience with others makes me believe any true hearted person can use successfully. It is this; silently and in a very few words ask God's help; then go to some other room or part of the room where there is less to set you thinking, and try to keep perfectly quiet for a little while; or if you cannot do this go to saying over rather slowly, or else writing down, a string of very carefully selected, but disconnected words, each of which, however common place, does somehow help a wee bit in quieting and truing you; and in from one to ten minutes your thoughts will once more go on more quietly and helpfully.

Let me also remind you that we are often suffering from runaway thoughts and need these same remedies when our minds are so crushed with dull and disappointed thought that it seems as though we had no thoughts at all.—Also see 102:5.

When very tired or very much overburdened with thought, you will often find help in following slowly along the alphabet (A, B, C, etc.,) in your search for restful, helpful hints, simply taking care not to try and use every letter or every word that the letters suggest.

96:2. *When Not to Trust a Thought or Theory.*—Never trust your thoughts or theories when they go contrary to your quieter, deeper, instincts of duty; for such a conflict, however slight, ALWAYS shows that they are either untrue or else badly misapplied.

96:3. *Kindred Topics in Other Parts of the Book.*—Almost everything in the book; but especially see Plans, Books, Arguments, Study, Truth, Ideals, Work, Day-Dreams, Perplexity, Excuses, Forgetting, Guess-Work, Differences of Opinion, Criticism (54), Praise, Talking, etc.

Broken Thought Often More Helpful Than Unbroken, 101:3. Untimely Thought Hinders Right Action, 28:11. Thought Cannot Settle a Question of Present Duty, 28:3 and 100:2. Conflicting Thoughts, 28:8. Suggested Thoughts, 8:6. Seed Thoughts, 87:2. What to Do When You Find It Hard to Think Clearly, 101:3. Intellect versus Reason, 58:3. Translating What Others Say, 54:8. Misusing Our Ideals, 52:1. A Danger Signal, 102:6. Old Folks' Opinions, 66:1. Nameless Work, 15:1. A Clear and Quiet Brain, 82:1.

TIME-USING. (97)

97:1. *"I Haven't Time."*—Suppose a person were to say "I haven't time to eat and sleep," and were to go without sleep or food for a few

days. How would it work? Would he really save time and accomplish more? Yet nearly all of us do make just such mistakes as this often enough and long enough to keep our minds and stomachs, our nerves and brains all out of order. Let me ask you, Does it pay? Do we accomplish more by so doing? Oh, no; we *work harder, but accomplish less*. The only safe rule is to *never* say, "I haven't time," except when duty very plainly approves of our so doing, or calls us elsewhere. A moment's rest or prayer, a little more watching, a little more care in making sure we are doing right will save us from many a sad mistake, and will also make us work so much faster and more skillfully later on, that, though we have *less* time, we accomplish *more*.

Remember this, and you will save yourselves and others many a needless heart-ache and back-ache too.

97:2. *Kindred Topics in Other Parts of the Book*.—Work and Rest; Evenings and the Sabbath; Quickness and Slowness (78:2); Hurry* and Haste,* Plans and Postponing; and Hints for Hard Times.—Also Time versus Money, 48:5 and 3. A Minute a Day, 59:2. Spending Time on Little Things, 59:3.

TRUTH. (98)

98:1. *Using Truth Unwisely*.—"It's true." Yes; but does it do you any good to think and talk about it? For truth is like medicine and like food and cannot help us, if we use it carelessly, *or even at the wrong time*. So let us learn to *let alone* some true things, and to use others only in small doses. But let us be ¹honest, ²wise and ³careful in our choice; and be careful not to despise the truths and half-truths for which we have no present use; and also be careful not to despise a truth because it has been very blunderingly stated, or because some of those who talk about it are insincere, and some very stupid. For some of the very truths which are oftenest ¹twisted, ²counterfeited and ³misunderstood are the most helpful to an honest, earnest lover of truth and right.—Also see 47:6.

98:2. *How to Increase its Power*.—The more ¹clearly and ²truly and ³wisely you can state a truth, the more lives it will reach and the more deeply it will influence those that it does reach. Do not be contented with the mere assertion that what you say is true. The question is whether others will *see* that it is true; and *how clearly* will they see it? and again will your manner of stating and presenting it make them any more likely to see and profit by it?

98:3. *Importance of Seeing the Truth Clearly.*—Try first of all to see the truth clearly, even if your knowledge of it is so incomplete that you cannot translate it into words, or prove it to others. For truth clearly seen is what makes men strong and brave and hopeful; and one truth seen clearly is worth a hundred seen but mistily, and will have more power to uplift and cheer, and will count for more in really explaining life. But remember that you must *choose between them* every day and many times a day. For if you load your memory with misty thoughts and labored, inconclusive arguments, clearer, truer thoughts will *seldom* come and *soon* depart.

98:4. *Truth and Error; How Related.*—Truth recklessly used will soon change to error, and brings a curse; while error, used in an honest, humble, truth-loving spirit, brings us nearly to perfect truth, because of the little truth there is in it. Then let us never get discouraged; and, above all, let us never get reckless in our use of the truth (much or little), which is given us.

98:5. *A Very Helpful Test of Truth.*—You may feel sure that whatever makes your life nobler and better is true, or at least so near the truth you most need as to be justly very precious, if carefully used.

98:6. *A Simple But Important Test of Error.*—But, on the other hand, whatever makes your life, even for a single moment, less true and noble is false, (intrinsically false) or else false at some vital point as understood and *applied* by you; and so to be carefully let alone till you can touch it, if at all, without doing yourself or others harm.

98:7. *A Word of Cheer for Truth Lovers.*—He that loveth truth shall find more and more of it; slowly sometimes, but very surely. [SELECTED]

98:8. *Love of Truth Misapplied.*—When your love of truth makes you despise the half-truths which others twist and misapply, you may be sure that you too are in some way twisting and misapplying the truths which you most love.

98:9. *Kindred Topics in Other Parts of the Book.*—Watchfulness and Insight,* Goodness (28) and Justice,* Beauty and Ideals. Also see Books and Thoughts; Study and Arguments; and in Index, Opinions.—For opposites see Error* and [Falsehood]; Darkness and Wrong-Doing (29); Guess-Work, Excuses and Exaggeration.

The Bright Side of Truth, 58:1 and 16:1. The Sad Side of Truth, 16:2. Apparent Confusion Between Truth and Error, 28:10. Truth in Daily Life, 28:3. The Law of Fitness, 47:6. Helpful Day-Dreams,

20:1 and 2. Misusing Our Ideals, 52:1. How Honest Men Can Differ, 22:1. Love of Beauty, 6:1. True Gossip, 41:1.

TRYING. (99)

99:1. *Trying to Do Your Best.*—The man who really tries from day to day to do his best will not always succeed in all he undertakes; but he will succeed far oftener than the one who doesn't try, and is sure of a useful, honored and happy place in life.—Also 102:2.

99:2. *Trying Versus Wishing.*—Don't mistake wishing to be good for trying to be good; for a man may really wish he could live a better life and still go on living just as foolish, selfish and unhappy a life as ever. It is only when a man begins to really *try* to be good and to seek GOD'S HELP in his trying, that his character is changed; and even then he does not become suddenly perfect, though there is sure to be a great change.

99:3. *Kindred Topics in Other Parts of the Book.*—WATCHFULNESS and Longing*; Doing Right and Working.—Opposites, Carelessness and Doing Wrong, as we are speaking here only of praiseworthy trying.

Trying to Overcome Our Faults, 12:5. Try, Try Again, 102:2. Are You Really Trying? 28:13. Really Trying to Do Right Always Makes Us Happier, 45:1. "I Will Do What I Can," 47:2. Finding Opportunities, 67:1. Asking God's Help, 76:1.—For special forms of trying see other parts of the book.

UNHAPPINESS. (100)

100:1. *Casting the Blame on Others.*—Unhappy people often try to persuade themselves and others that some one else is to blame for their being so unhappy; and it is in part true. But *only in part*; for though *most* forms of suffering may come upon us, because of the wrong doing of others, unhappiness is a marked exception and always shows that in some way or other *we* are doing wrong ourselves. And just as soon as you turn round and do right yourself in thought and deed you will find that no man or woman under heaven, not even your worst enemy or unwise friend, can force upon you that bitterest of all pains which we call unhappiness, by the side of which all other suffering is a very little thing.

100:2. *Unhappy Christians.*—But, says some one, good people are often unhappy over the doings of others when they don't seem to be

doing anything wrong themselves. Yes; but look more closely and you will find that though trying hard to do what they *call right*, they are at some point distrusting God, or else resisting the real leadings of their own healthier, wiser self. For what we *call* right and honestly *think* right is often but a very faulty statement of our present duty; and can bring no large blessing, however well meant, unless it is corrected and completed by the more silent *present* leadings of conscience and of God. (28:3 and 10.)

106:3. *Smiling But Unhappy*.—Every one who smiles isn't happy; for even when a person is not hypocritical (that is to say, really takes an interest in others) their smile may still be meant in part to simply cover up some struggle in which they are as yet too weak and willful to be true to their wiser and better self. You must look below the smile, at their life when off their guard, to really know whether they are happy or not.

100:4. "*One Little Thing*."—Many a man who calls himself good and really does try to do right in most things, is very unhappy much of the time because of some *one* thing which he persists in doing; though he knows (down in his heart) that it is selfish, wrong, unwise or dishonest.

100:5. *Kindred Topics in Other Parts of the Book*.—GUESS-WORK and CARELESSNESS; SELFISHNESS AND DOING WRONG; DRUDGERY and EXCUSES; DISCONTENT and RESTLESSNESS; CROSSNESS and TEMPER; INGRATITUDE and RECKLESSNESS, and many others. For opposites see Happiness and Doing Right.

Unhappy Memories, 80:1. Unhappiness Always Shows That We Are Doing Wrong NOW, 29:5. A Study of the Dark Side of Life, 16:2. Painful Blessings, 89:4. How to Find the Light Again, 19:1. Does Selfishness Pay? 86:2. Things That Look Wise and Right; But are Not, 29:1. Lost Opportunities, 67:2 and 29:5. Are You Really Trying to Do Better? 28:13 and 99:2. The Love Test, 102:6. Suffering in General, Section 89.

WATCHFULNESS. (101)

101:1. *Watchfulness and Worry*.—A happy, trustful life will be full of watchfulness; but not of worry. For watchfulness comes from an eager enthusiasm to do *our part* and do it well; while worry comes from distrusting God and trying to plan out work which He, in His greater wisdom, never meant we should touch at all, or at least does not wish to have us touch *now*.

101:2. *Watchful Waiting; or "What Shall I Do."*—If you really cannot tell what you had better do in some important matter, turn heartily to some other lesser duties meanwhile watching for more light and you will be sure to find it, *as soon as you are ready to use it wisely*; for watchful waiting fits a man for many a piece of work for which he would otherwise have been wholly unfit or at least but very poorly fitted.

101:3. *Watchful Silence; (or Silent Watching).*—Silent watching is always more helpful than thought, when you find that you cannot think clearly and justly; and broken thought (96:1) is more helpful than unbroken, when you find it *hard* to think clearly and justly.—Also see Motto of Section 96.

101:4. *Watching and Resting.*—When life looks very bright or fairly bright, then *watch* and pray; that you may know how to use it rightly. But when it looks very dark, then *rest* and pray, for a while; for rest is but a quieter form of watching, and helps to fit us for more active watching later on.—But never leave out the prayer.

101:5. *Kindred Topics in Other Parts of the Book.*—Goodness (28,) and Insight;* Being SURE* and SATISFIED,* Quietness* and Industry,* Carefulness* and Hopefulness; Godliness and Prayer.—For opposites see Carelessness and Guess-Work; Willfulness* [Blindness] and [Ignorance].—Also see Too Little Watching; Too Much Thinking, 96:motto. Watching All the Time, 28:1. Special Watchfulness When Perplexed, 28:3. Watchfulness Never in Vain, 28:5 and 102:5. Are You Really Watching? 28:13. Watchfulness Helped by Broken Thought, 101:3 and 96:1. Importance of Seeing the Truth Clearly, 98:3. A Danger Signal, 96:2; and Watchfulness and Love, 102:6.

WORK. (102)

102:1. *"It Must be Done."*—To see clearly that a piece of work is needed and that it is our privilege or duty to do it, and do it now, always makes the work easier. But if you have an anxious, excited or strained feeling that it **MUST BE DONE**, regardless of consequences, then you may be sure you are going at it in a wrong and foolish way. "But," you say, "What can I do? The work must be done." I reply: Take time to ¹pray over it, and to ²collect your wits a bit, for you can always spare that much time (97:1), and one of four things will happen: Either you will find you are mistaken and the work need not be done at all; or, secondly, that God is not willing

that *you* should do it; or, thirdly, that you should not do it *now*, or at least, not *all* of it; or, fourthly, you will find some way of making it easier. Let me also remind you that many of our most fatal, though well meaning mistakes spring from yielding to such blind and excited "I musts."

102:2. *"Try, Try Again."*—"If at first you don't succeed, try, try again;" only take care to learn something helpful from each failure. Then even your very failures will be stepping stones to success. But if you are too proud or too set in your plans to be willing to learn from experience, then failure is sure to be your lot however great your ability, or persistent your efforts.

102:3. *When to Do Disagreeable Work.*—If it is clearly your duty to do a disagreeable piece of work, the sooner you can do it without neglecting some other duty the better. But you should take care to do it in a wise, watchful and natural way, and at the right time, neither too soon nor too late, for you will find that these disagreeable pieces of work are the ones which you are most in danger of doing in a forced and unnatural way, or at the wrong time (73:1) in fact that is the reason why they are so disagreeable.—Also see 31:1 and 30:1.

102:4. *Learning to Love One's Work.*—The more of hope and love you try to put into your work and the more wisely you plan it the more you will enjoy the lovely parts and the more of comfort you will take in the sadder ones; for you will know that they are not in vain.—Also see 31:1 and 49:2.

102:5. *Importance of Being Sure.*—If you wish to do your best, you should divide all your time and strength between earnest, quiet watching and doing cheerfully and vigorously such other things, and only such as you are very quietly sure are right and worth doing. For whenever we do work of which we are only half sure that it is right and worth doing, it is a sure sign that we are doing ¹the wrong kind of work; or the ²right kind of work at the wrong time or ³in the wrong way; and at such times we should always stop for corrections (101:3); for there always is within reach at such times something less showy, but more satisfying and more really important than what we were doing before.

102:6. *The Love Test.*—You may also be sure that you are wasting your time and strength in doing the wrong kind of work, or the right kind of work at the wrong time or in the wrong way, whenever your love and good-will for others begins to grow cold; and you will always find yourself a gainer, and your friends and employers gainers

too, if you will at such times stop work long enough to find out your mistake and correct it.—See 101:3 and 102:5.

102:7. *Work Well Done*.—Work well done always brings a reward to the doer. But work done well and in love always brings the greatest reward.

102:8. *Importance of Wise Planning*.—It is not the man who works hardest; but the one who plans his work most wisely who accomplishes most.

102:9. *Kindred Topics in Other Parts of the Book*.—Plans and Opportunities; Restlessness and Overwork*; Watchfulness and Patience; Trying and The Easy Way; Difficulties and Burdens; Thought and Business; Carelessness and Guess Work; Dread and Drudgery; Hints for Hard Times; CHILDREN'S CORNER and many others.

How to Get a Job of Work, 48:3. Work That Makes Us Cross, 18:2. Hating Our Work, 31:1. Swapping Work, 48:4. Working for Poor Pay, 48:2 and 3. Nameless Work, 15:1. Work and Rest How Related, 82:3. Work and Play How Related, C:41. Children's Work, 14:2. Work That Never Satisfies, Section 29. Work That Does Often Satisfy, 28:12 and 45:8; and Would Satisfy Much Oftener, If We Were Only More True, 45:1. God's Part and Our Part, 40:6 and 9:2. Conflicting Duties, 28:8. Cut It In Two, 71:2, and many others.

For Full List of Topics See Index.

CHILDREN'S CORNER.

BEING GOOD OR BEING NAUGHTY.

C:1. *Starting Right.*—There are two kinds of men, nice men and mean, bad men; and two kinds of women, nice women and mean and selfish women. Which are you going to be? It depends largely on the way you start out now. For mean boys are almost always mean men, and mean girls are almost always mean women.

C:2. *Going Into the Corner.*—Sometimes when May feels naughty her mamma says, "Shall I put you in the corner, May?" And quite often May will say, "Yes;" for she knows it helps her. Then pretty soon she comes out of the corner with a brighter face and does what mamma wants her to; for she knows that mamma has been near her and praying for her and loving her all the time.

BIBLE VERSES FOR JOHNNIE.

C:3. *Johnnie's Verses.*—Johnnie is a very little boy, but he likes to talk and "study;" so his papa is making a book of Bible Verses for him to learn. Here are some of them. Can you find them in your Bible? I hope you will try, if you are old enough.

C:4. *God is Love.*—One of Johnnie's first verses was "God is Love." Even baby Rose liked that, and here is the way she gave it: "Dad is dove, He doves me and mamma and papa and all the folks; and helps them." You will find this verse in First John 4:16.

C:5. *Feed My Lambs.*—Jesus said, "Feed my lambs," [John 21:15]. And Jesus' lambs are little children.

C:6. *Shining Lights.*—Then at another time Jesus said: "Let your light shine." [Matthew 5:16] For just as the lamps make home bright, and the sun and moon make the world bright, so God wishes you and me to let our light shine every day.

C:7. *Blessing Little Children.*—They brought some little children to Jesus and Jesus took them up in His arms and blessed them.

[Mark 10:13 to 16]

C:8. *Being Kind.*—Our next verse is about being kind. It says: "Be ye kind to one another." [Ephesians 4:32] Surely that's a nice verse for boys and girls; for kind people like to see others having a good time.

C:9. *Enoch, the Friend of God.*—Our next verse is from the first book of the Bible: "And Enoch walked with God." [Genesis 5:24] For he loved God and knew that God loved him.

C:10. *"My Father's House."*—Johnnie's next verse is from John 14:1 to 4: "In my Father's house are many homes." Some of these homes are in heaven; and some down here; for Jesus loves to come and "make his home" with those who love Him. [See John 14:23]

C:11. *Trusting and Doing.*—Still another of Johnnie's verses is in Psalm 37:3—"Trust in the Lord and do good." It is one his grandmother found for him. And what does it mean? It means that God will help you, every day, and give you all that's really good for you that day. So you need not be afraid. But it also says that you must DO SOMETHING; doing good every day, and *loving* what is good, even if you can't do much.

C:12. *Love One Another.*—Jesus was going away, and here is what He said: "Love one another as I have loved you." [John 13:34 and 15:12]

C:13. *Johnnie's Enemies.*—Johnnie's next Bible verse was about enemies. And what is an enemy? An enemy is a man, woman, boy or girl who likes to hurt you. And what is the verse? "If your enemy is hungry, feed him; and if he is thirsty, give him drink." [Romans 12:20] That sounds queer, doesn't it? but it's the nicest way; for even when you have to thrash him he is still your brother and needs your help.

C:14. *Opening a Blind Man's Eyes.*—"I was blind; but now I see." That is what a man in Judea said; for Jesus had opened his eyes.

[John 9:25]

C:15. *Honoring Our Parents.*—"Honor thy father and thy mother." [Exodus 20:12] Love them, help them, and try to do all the good things that they want you to do. That's what it means.

C:16. We hope some time to have a whole book of Bible Verses for Children. This is only the beginning. If you and your mamma

would like to hunt up some more and send me a part of them, I should be very glad. What I want is verses that even little bits of boys and girls can understand pretty well.

Grinnell, Iowa.

Your friend,

W. H. WHEELER.

ABOUT BIRDS AND OTHER ANIMALS.

C:17. *Even Birds and Horses Know It.*—When a boy or girl is nice, even birds and horses know it.

C:18. *Papa Birds and Mamma Birds.* (True.)—When the mamma bird was sick, the papa bird used to feed her and feed all the baby birdies too. Wasn't that nice?

BOOKS AND PAPERS.

C:19. *"Something Nice."*—Little Rose has a book which she calls "Something Nice." Can you guess what's in it? Nice things about other folks. She can't write herself; but she tells her mamma and papa what to write and they put it down. Three of her little entries I will copy for you to see: Mamma helps papa; Robby "dited;" and Mayo's nice. Some of the nicest ones she gets down a great many times. I have seen many such books; perhaps some day you will let me see yours.

Your friend,

UNCLE WILL.

C:20. *Johnnie's Writing Desk.*—Johnnie has a box, full of little bits of papers which he calls his writing desk; and he often gets it out and writes letters and 'tories for Grandma, Grandpa, Auntie Emily and Auntie May. Nobody can read Johnnie's stories; but it's easy to guess what they mean and they do Johnnie lots of good.

C:21. *Sarah's Thoughts*—Sarah's thoughts are little thoughts; but they are getting better and better every day, and if she keeps on writing them so carefully she will some day help a great many people.

C:22. *Baby's Letter.*—Baby wrote a letter to papa and papa couldn't read it; but he thought it was pretty nice just the same, and kept it a long, long time.

C:23. *Charlie's Room in the Barn.*—Charlie has a little room in the barn where he keeps his treasures; old books and papers, envelopes, note books, thoughts, pictures, specimens and many other things. He also has a bench in one corner of the barn where he can learn to use tools.

C:24. *How Russell Got the Papers.*—Russell comes every Saturday afternoon to mow our lawn and gets two papers in return; the *Youth's Companion* for himself and another paper for his mother. True, the papers are two weeks old; but what of that, since they are good and just what Russell needs.

AUNTIE MAY.

CROSSNESS.

C:25. *Too Much Pepper.*—When a boy or girl gets cross he has put too much pepper in the soup, and makes a great many people suffer. *But he always suffers most*; for there is sure to be three times as much pepper in his soup as in anybody else's.

C:26. *James' Testimony.*—"When I get cross I am always ashamed of myself afterwards."

CRYING.

C:27. *Does Crying Do Any Good?*—Yes, just a little crying sometimes does a great deal of good. But if you cry a lot, or cry because you feel cross and are not ashamed of your crossness then it isn't nice and only makes matters worse.

ABOUT OUR FRIENDS AND TEACHERS.

C:28. *How Aunt Hattie Helps Boys and Girls.*—First of all she is real nice with them, doing all sorts of things for them and often giving them some of her own nice things.—Then when *they* have something nice, she laughs and says, "Am not I going to have some, too?" and somehow or other the children are always glad to give it.

C:29. *How a Neighbor Helped Roger.*—Roger's mother was almost a failure in life and his father was a drunkard; but ten miles from home he found a neighbor who was lovely, wise and strong, and he tried to be like her; and from her he also learned to pray.—And now he is a strong and happy man.

Yes, boys, a good neighbor, even ten miles away, is worth more, a great deal more, than a bag of gold, if you can only see them or hear from them once in a while.

HELPING SOMEBODY.

C:30. *Helping Mamma.*—Mamma helps me and I help mamma; that's the way to be happy.

C:31. *Fessie's Resolve*.—I can't help mamma as much as Mary can; but I will try to do my part, and have a bright face too.

C:32. *Reading to Mother*.—Frank's mother can talk English, but she can't read it. So Frank reads some of his papers aloud to her while she sews. We also know of another boy who reads his papers to his grandmother, whose eyes have got so dim that she can't read for herself. That's right, boys; go on and help as many folks as you can, and you will be first-class men some day.

C:33. *Washing Dishes*.—Johnnie and I wash dishes for mother, and little Lucy helps wipe them. CLARENCE.

C:34. *Folding Clothes For Mamma*.—Little Louie thought he was "urking pretty hard" when he was helping his mamma fold clothes. But he liked it, and mamma liked it too. Can you tell me why?

C:35. *Taking Care of Papa*.—One day when papa was sick, baby Esther took her little doll-quilt and covered him up. Then she gave him a kiss and said, "Now feel better;" and papa laughed and said he really did feel better. Shouldn't you think he would?

C:36. *Helping Jesus in Heaven*.—Little Stella loved to help others here. But Jesus called her and now she is in heaven helping Him.

HOME.

C:37. *Home, Sweet Home*.—One day little Rose was trying to sing "Home, Sweet Home." And how do you suppose she got it? "Home, home, teet home; Be it ever so humble, that's place for me." Mamma thought that was a pretty nice way of putting it.

MAKING MISTAKES.

C:38. *Nellie's Mistakes*.—Oh yes, Nellie makes more mistakes than bigger boys and girls do; but I don't mind that, for she doesn't make as many mistakes as she used to and does a little better every day.

OBEYING.

C:39. *Obeying Quickly*.—Ethel likes to jump and play; but when her mamma calls her she goes very quickly.

C:40. *What Mother Says About It*.—My mother says she isn't perfect; and makes mistakes. But I know she's real nice and knows a

great deal more than I do. That's why I ought to be glad to do what she tells me to; and that's why she *makes me* do it, so that I may be as nice as she is and perhaps a little nicer, when I grow up. That's what she says.

ROLLO.

PLAYING.

C:41. *What Mother Says About Work and Play.*—I like play and mother says that play is one kind of work, real helpful work. Only it's the easiest kind; and she says if I want to be a good, strong woman, I must do some hard work too; some hard work and some easy work, and some *very easy* work (or play), and do them all nicely.

BESSIE.

C:42. *Playing With Bad Boys and Girls.*—Be kind to everybody; and don't be proud. But be very careful who you play with, and don't make friends with bad boys and girls; for if you do, your heart and life will get dirty too.

C:43. *Making a Noise.*—Yes, my boy, make plenty of noise; it's good for boys; only don't make it except when mother says you may.

SLEEPING.

C:44. *Early to Bed and Early to Rise.*—If I don't get sleep enough, it makes me cross; and if I stay in bed and try to sleep when I ought to get up and go to work, it makes me cross. So "Early to bed and early to rise" is my motto for bed time and morning.

JAMES.

TALKING.

C:45. *When to Talk and When Not to Talk.*—Boys and girls like to talk, and old folks like to hear them. But when the old folks are tired, or want to talk themselves, then the young folks ought to keep quiet.

C:46. *Talking With Jesus.*—Bessie loves to talk with Jesus and Jesus helps her every day; for He loves little children and likes to have them come to Him for help.

C:47. *Talking with Mamma (or Bible Stories for Baby).*—When little Minnie was two years old, her mamma used to often sing to her:

Jesus loves me, this I know,
For the Bible tells me so;
Little ones to Him belong;
They are weak, but He is strong.

And baby would say, "Desus dove baby," and "Baby dove mamma;" and then she would ask for some stories about Jesus. In simple, baby talk the stories sounded funny; but baby liked them, and mamma liked them, and papa liked them too.

THINKING OF OTHERS.

C:48. *Tommy's Clothes*.—Tommy's clothes were pretty old; but he knew his mother needed a new dress more than he did a new suit of clothes; so he would not let her get anything for him. That's the kind of a boy I like to see.

C:49. *Fred's Mischief*.—Fred likes mischief; but he likes his mother too, and tries to please and honor her; so I don't mind the mischief very much.

C:50. *Saying Thank You*.—Mother says, "Thank you;" so I like to say it too. Sometimes she says it with her tongue and sometimes with her eyes; but she says it, and says it plainly, even to boys and girls. So I like to say it too.

C:51. *Shut the Door*.—Shut the door, when you come in and when you go out; for mamma's feet are not as warm as yours.

WORKING.

C:52. *First the Work and Then the Play*.—When you have some work to do that you don't like and some play that you do like, the best way is to generally do the work first, and do it nicely. Then you will enjoy your work better and enjoy your play better too.

C:53. *Making Blocks*.—John gets ends of boards at the carpenter's and little wooden boxes at the grocer's, and then for ten or fifteen cents he sells a box of blocks which makes a baby's heart shout for joy, and even big boys and girls think it's fun to pile up John's blocks. Remember, boys, that Christmas is coming and here's a chance for you.

C:54. *Cleaning Mother's Sewing Machine*.—Frank cleans the lawn mower and then helps cut the grass. He also cleans his mother's sewing machine when it gets stuck up and goes hard.

C:55. *Cooking*.—I am learning to cook; and on Saturdays I have full charge of the dinner and supper.

GRACE FREEMAN.

C:56. *Working for Music Lessons*.—Mollie Brown helps Mrs. King three hours every Saturday, and gets a music lesson in return.

C:57. *Selling Kindlings*.—Father bought half a cord of soft wood for me; then I sawed and split it and sold it for kindlings.

PETER.

C:58. *Learning How*.—The fence board was broken, and Nellie mended it. Six nails, two pieces of board and *lots of work* was what it cost. But it will go easier next time; for Nellie is learning how, and don't mean to give up in a hurry.

C:59. *Saying "Wait a Minute."*—Madge likes to say, "Wait a minute," when her mamma tells her to do something. But mamma says, "No, the best way is to do it Now, if you can."

C:60. *Lucy's Garden*.—Lucy's garden is very small; but it's big enough for Lucy; and the leaves and flowers are very pretty and give Lucy lots of work to do.

C:61. *Lucy's Birthday*.—It was Lucy's birthday, and what do you suppose one of her presents was? A pound of shingle nails! and Lucy thought it was one of the nicest presents she had.

INDEX.

DEFINITIONS are in italics.

NUMBERS refer to sections and paragraphs.

C refers to the CHILDREN'S CORNER, which begins on Page 83.

KINDRED TOPICS (or K Ts) refers the reader to topics *in other parts of the book* which are closely related to the one in hand and are worth studying in the same connection.

CAPITALS.—When single words (like Love and Truth) are spelled with a capital, they are Section Titles; but when capitals are *not used* (as in worry and haste), the reference can be found only by looking first in the index.

STARS.—A star over a word also refers to the index; e. g., Haste*

BRACKETS.—Topics in brackets—e. g. [Policy]—have not as yet been discussed in any part of the book; but keeping them in mind may help the reader in his studies.

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- Carefulness—
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 *A misplaced and short-sighted
 pride which makes us try to
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- Cowardice—*An unmanly and slav-
ish fear.*
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ishness, shame and long con-
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- Credulity—*Believing a thing on
very poor evidence.*
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- Creed—
*Any formal statement of what
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- Idle Moments..... 48:5
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- Also see laziness, Selfishness
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Its opposites are well directed industry and Love.
- Ignorance, (*or Not Knowing*).—
Is Due partly to inexperience and partly to persistent guess-work.
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- Illusions—*Mistaken ideas of life which are so full of truth as to be often helpful in spite of the error that is mixed with them.*
For K T's, See appearances and Guess-Work.
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- Impulses—
Follow the Deeper, Quieter Ones Fearlessly; But Do Not Follow the Rest..... 15:1
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- Impurity—See sexual sins.
- Inaccuracy—
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The opposite of infidelity is Knowing and Loving God; see Godliness.
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- Words not Enough..... 55:1
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Partners With God.....9:1 and 2
Also see profit sharing, corporations and failures.
- Passion—*An almost uncontrollable feeling of longing, loving or hating.*
See longing, Loving, Courting, Temper, Excitement, IMPULSE etc.
- PATIENCE— SECTION 68
- Patriotism—*Love of one's Country.*
I Can't Do Much.....47:2
Also see Political Problems.
- Patronizing Ways—*Kindness marred by a lack of proper respect for the one trying to help.*
See Kindness, Love, (61:1) and justice.
- Pay—Poor Pay.....48:2
Also see "labor and capital," especially pages 3, 4 and 5 of Appendix.
- Peace—
The Peace of God.....46:13
- Peace of Mind; How to Get It, 45:1, 48:2, etc.
- Peculiar—Being Peculiar.
See oddity.
- Peevishness—*Crossness, due in part to sickness (same as irritability, which see) but also having in it a marked element of littleness and persistent selfishness.*
See Temper, Crossness, conceit and Selfishness.
- Penetration—See insight.
- Penitence—See repentance.
- Pepper—
Too Much Pepper.....C:25
- Peoples' Party and Other Parties Criticised.
Page 2 of Appendix.
- Perfection—
Not Perfect, But Good and Lovely, 45:2
- PERPLEXITY— SECTION 69
- Persecution—
See Bearing Wrong, Patience, Forgiveness, etc.
- Perseverance—
See Patience, Difficulties, courage, Discouragement, persistence, Trying (102:1) etc.
- Persistency—*A somewhat blind perseverance, sometimes due to selfishness; but far oftener to well meaning ignorance.*
See perseverance, Guess Work and Selfishness, also 29:1 and 102:5.
- Persuading—
K. T's, Arguments, discussion, Talk, word-proofs, Example, (47:8) etc.
Danger of Talking Too Long....91:2
- Pessimism—*Believing that good cannot overcome evil, or at least, is not doing it now.*—
Causes: too much haste, too much guess work and loss of trust and insight.

- See 40:2; also Guess Work, haste, Darkness, etc.
 For opposites see insight, optimism and much love of God, 40:2.
- Petitions and Protests—
 Page 8 of Appendix.
- Pettiness—*Unprofitable expenditure of time and thought on little things.*
 How to Guard Against It, 59:3.
 Also see fussiness.
 Its opposites are true greatness, common sense, wisdom, etc.
- Petulance—See Crossness and Temper.
- Piety—See Godliness.
- PITY— SECTION 70
- PLANS AND THEIR USES— SECTION 71
- Platitudes—*Telling people truths which they already know, and telling them so poorly as to bring no new quickening or inspiration into their lives.*
 Causes: ignorance, Guess Work, Carelessness and conceit; which see.
- Play—
 Really One Form of Work, C:41
 Playing With Bad Boys and Girls C:42
 Also see amusements.
- Playthings—
 Simple and Plenty 14:1
- Pleasing Others—
 See politeness and favors.
- Pleasure—
 The Pleasant Side of Duty, 14:6 and 28:12
 Pleasures That Satisfy Section 45
 Pleasures That Do Not Satisfy, Section 29
 Pleasure Seeking, Proper and Improper 45:6
 Pleasures That Only Make us More Tired 82:2
 The Pleasure of Knowing God.. 40:7
 K Ts, Life, Success, Happiness, Cheerfulness, Thankfulness, Day Dreams, Home, etc.
- Pluck—See perseverance.
- Policy—
 K Ts, Self-Love, and often Selfishness.
- Politeness—*Showing our respect for others in little things;* and you can never really have it till you first learn to really respect men. For many who pretend to be very polite, are not really polite at all.
 For True Politeness see 55:1.
 For Mistaken Politeness see 55:2.
- POLITICAL PROBLEMS—
 SECTION 72 and APPENDIX
- Poor Health—See sickness.
- Poor Pay—See wages.
- Poor People—See Poverty.
- Populist and Other Parties Criticised— Page 2 of Appendix
- POSTPONING— SECTION 73
- Pouts—See Crossness.
- POVERTY— SECTION 74
- Power—
 K Ts, influence, Leadership, Truth, ambition, greatness, etc.
- Practical—Being Practical.
 A most important virtue. But the word is often misused; for much that is called unpractical is really practical; while much that is spoken of as very practical is only short-sighted littleness. See 52:1.
- Practice—
 See Work, experience and Success.
- PRAISE— SECTION 75
- PRAYER— SECTION 76
- Prejudices—
 Going Against Them Needlessly..... 15:2
 For K Ts, see Guess Work, "Truth Misused," (98:6), Temper, Judging Others, etc.
- Prettiness—
 See Beauty and especially 17:3.

- PRIDE— SECTION 77
- Privileges—
See blessings and Opportunities.
- Probability—
Mere Probability is often Helpful; But It Is Not Enough in Questions of Present Duty... 28:3
- Procrastination—*Postponing unwisely.*
See Postponing.
- Profanity—
K T's, Temper, Unhappiness, and often conceit.
Also see Besetting Sins.
- Profit Sharing-- Page 3 of Appendix
- Progress—Love of..... 25:1
- Prohibition and Other Parties Criticised..... Page 2 of Appendix
- Promises—
See favors, Debts, Exaggeration, etc.
- Promotion—
How to Get It..... 10:2 and 48:2
Also see Success.
- Promptness—
Promptness in Paying Debts... 21:2
Also see punctuality.
- Proofs—
See word proofs, axioms, theory, Guess Work, etc.
- Property—See Money and Poverty.
- Propriety—
See Doing Right, and, in a lesser sense, politeness.
- Prosperity—
K T's Success and wealth; Praise and pleasure, Happiness and Suffering, etc.
- Prostitution—See sexual sins.
- Protection Party Platform.
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- Protective Tariff—
Its Benefits and Abuses, Page 2 of Appendix.
International Protection, Page 3 of Appendix.
- Protests and Petitions—
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- Proverbs—Book of—
Chapter 11:12..... 54:5
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Chapter 17-17..... 39:1
- Providence—
See God, optimism and Prayer.
- Prudence—
K T's, carefulness, economy, thrift, Rest, etc.
- Psalms—Book of—
Psalm 7:11..... 3:1
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- Pugnacity—
See Temper, Selfishness and conceit.
- Punctuality—
Is one form of economy and justice, *if not overdone.*
See economy and justice.
- Punishment..... Section 79
- Pure in Heart..... 28:14
- Purity—
See "pure in heart"; sexual sins, Thought and Little Things.
- Purposes—See Plans and motives.
- Putting On Airs—
K T's, Affectation and conceit.
- Putting Things Off—
See Postponing.
- Quarrels—
See Misunderstandings and Temper.
- Queerness—See oddity.
- Querulousness—*A faultfinding and complaining disposition, due in part to sickness.*
Often well meant, but very short-sighted.
See Criticising, Crossness and Guess-Work.
- Questions—
Children's Questions..... 14:8
Questions of Duty, Sec. 28; esp. 28:3 and 2.
Also see Talking, Perplexity, Thought, etc.
- Quibbling—*Dishonest evasion.*
See evasion.

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Quick Temper.—See Temper.		RECKLESSNESS—
Quiet (verses excitement)—		SECTION 80
A Quiet Brain..... 82:1		Recreation—
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Our Quieter Instincts of Duty are		True refinement is a gift found
More Trustworthy Than Mere		alike among rich and poor.—
Theory 96:2		Its elements are unselfishness
Also see Rest, peace, conscience,		and love of beauty, strength-
etc.		ened and perfected by patient,
Quiet (versus Noise)—		careful living.—Mere polish
Rage—		is often mistaken for refine-
See Temper, Recklessness and		ment.
Selfishness.		For K Ts, see Beauty, Love,
Railroads—See corporations,		Life, etc.
Rashness—		Reflection—
See Carelessness, Recklessness,		See Thought, analysis, memory,
haste and Guess Work.		etc.
Rationalism— <i>Trusting too much</i>		Reforms—
<i>to mere logic in questions of</i>		Reforms in Politics and Law—
<i>philosophy and theology.</i>		See Political Problems.
See word proofs, theory and logic.		Reforms in Private Life—See
Also Guess Work and insight.		topics too numerous to men-
Its opposite is real knowledge.		tion.
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Reading—See "Books and Papers."		one-sidedness.
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Reality—		For uses and MISUSES of regu-
See Truth and appearances.		larity see PLANS, disorder,
Reason— <i>The power to see truth.</i>		economy, overwork, CROSS-
Reason versus Intellect. .58:3 and 15:1		NESS, methodicalness, etc.
Our Moral Intuitions.28:2, 3 and 5		Rejoicing—
Also see conscience, insight,		See Happiness and pleasure.
Truth, etc.		Reliability—
But be careful not to mistake		See faithfulness and skill.
mere word logic for reason;		Religion—
for "reasoning," so called, is		How to Judge it Fairly..... 40:10
often very unreasonable and		And other thoughts under Godli-
contradicts the very reason		ness, Prayer, Knowing Jesus,
which it tries to find and ap-		etc.
ply.—See logic, intellect,		Reluctance—
rationalism, etc.		See unwillingness, Dread, etc.
Reasoning—		Remorse— <i>Shame and sorrow for</i>
See word proofs, Arguments,		<i>the wrong we have done, with-</i>
logic, reason, rationalism, etc.		<i>out any willingness to try to</i>
REBUKE AND PUNISHMENT—		<i>do better.</i>
	SECTION 79	The better way is repentance.
		—See repentance, Darkness,
		Perplexity, Selfishness, Pride,
		despair, and Opportunities.

- Repentance—*A regret for past wrong doing, followed by a sincere striving to do right.*
 Repentance and Peace.....29: 5 and 6
 Repentance Corner for Old Folks, 14:11
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 Reproof—See Rebuke.
 Republican Party and Other Parties Criticised, Page 2 of Appendix
 REPUTATION, SECTION 81
 Research—
 K Ts, Study, Thought, Truth, insight, etc.
 Resentment — *Unwillingness to forgive a wrong, real or imaginary.*
 See Temper and Forgiveness.
 Reserve—
 Too Much Reserve a Sign of Weakness 91:1
 Resignation—
 See trust, Suffering, Hope, peace, etc.
 Resolutions—Good Resolutions.
 See Trying.
 Respect—
 How to Get It.....48:2 and 81:1
 Respect for Others; see Kindness, Love, justice, Sympathy; and beware of patronizing.
 REST— SECTION 82
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 Restlessness on Sunday....84:1 and 2
 Results—See Consequences and Success.
 Revelation—
 See God, Prayer, Knowing Jesus, etc.
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 Revenue Taxes—National
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 Reverence—
 See Old Age and Love.
- Revery—
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 Revising Our Written Thoughts.. 87:1
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 Rewards—
 See Consequences, Happiness, Praise, etc.
 Rhetoric—
 See Thought, Study, Truth, Arguments, Talk, Advice, Sympathy, etc.
 Riches—See Money.
 Ridicule—
 See Bearing Wrong, Loneliness, and courage.
 Right—See Doing Right.
 Risks—
 Running Risks Needlessly..... 15:4
 Roger's Neighbor..... C:29
 Romans 8:28..... 58:1
 " 12:20..... C:13
 Roughness—
 K T's, noise, thoughtlessness, etc.
 Routine—
 See Difficulties, Drudgery, trifles, and Thought.
 Also see Nameless Work, 15:1.
 Roving—A Roving Disposition.
 See Restlessness.
 Runaway Thoughts..... 96:1
 SABBATH. SECTION 84
 Sadness—
 See Loneliness, Cheer, Suffering, etc.
 Safety of God's Friends..... 58:1
 Also see Suffering.
 Sarah's Thoughts..... C:21
 Satisfied—
 Satisfying Pleasures..... Section 45
 Pleasures That Do Not Satisfy..... Section 29
 Why Are We So Often Unsatisfied..... 100:2 and 28:5
 God's Way of Satisfying..... 40:5
 Also see peace, quietness and Disappointment.

- Scandal—
See Gossip, and also 29:1 and 98:1.
- Schools—
See Children, Study, Helping, Rebuking, teaching, Example, Excuses, Forgetting, Forgiving, Planning, Praying, Resting and Many Others.
- Science—
See Truth, Study, Thought, etc.
- Scolding—*Rebuking others when you yourself feel cross.*
See Crossness and Rebuke.
- Seed Thoughts87:2
- Seeming—See appearances.
- Seemingly—Unbearable Burdens..28:12
- Selection—See choosing.
- Self-Abuse—See sexual sins.
- Self-Assertion—
A mixture of conceit, selfishness and forwardness.
Remedy; kind but severe rebuke.
See Rebuke, conceit, Selfishness, forwardness, etc.
- Self-Complacency—
One of the lighter forms of conceit.
See conceit.
- Self-Conceit—See conceit.
- Self-Condernnation—
See repentance and remorse.
- Self-Confidence—
May be either healthy or unhealthy.
K Ts, see Truth and Guess Work; conceit and courage; Hopefulness and Godliness, (Phil. 4:13) self-respect and Pride.
- Self-Consciousness.—*Inability to forget ones-self.*—Often very crippling.
It generally shows most in public; but can be cured only in private, when you are alone with yourself and your thoughts.
See Thought, Truth, Guess Work, etc.
- For its opposite see self-forgetfulness.
- Self-Control—Benefits of..... 3:5
Some helps in keeping it are the following:
A Desire to Be Just.....3:4 and 54:6
Doing for Others..... 5:1
Less Guess Work.....43:1 and 2
More Love of Right.....Section 28
More Trust in God.....Section 40
Books of Remembrance..... 12:3
Punishment Given in Love..... 5:1 and 79:1
- Self-Culture—
See self-improvement.
- Self-Deception—
See Excuses, Exaggeration and Guess Work, etc.
Remedies; seeing the truth more clearly and using it more carefully and honestly.
- Self-Denial—*Denying ones-self a longed for pleasure and voluntarily facing pain for the sake of some future pleasure with which the first pleasure conflicts.*
It may be whole hearted or half-hearted, wise or foolish; and may spring from self-love (proper or improper) or from self-forgetting love for others.
For K T's see Suffering, self-sacrifice, Love, Self-Love, Hope, courage, etc.
- Self-Depreciation—
Study carefully the list of topics given under blues.
Its healthy opposite is a quiet self-respect and Hopefulness.
- Self-Distrust—*A tendency not to trust ones own powers sufficiently.*
See Guess Work, fear, blues and Humility.
Its opposites are conceit and COURAGE.
- Self-Examination—
Helpful Self-Examination..... 12:4
Morbid Self-Examination..... 52:1

Self-Forgetfulness—*Forgetting ones self in ones love of others.* Without much of it large usefulness is impossible. But carried too far it becomes self-neglect and unfits us for the very usefulness we long for.

See Forgetting, Helping, Loving, Self-Sacrifice, Unselfishness, etc.

Self-Help—

In Hard Times.....Section 48

In Life at Large—Scores of passages.

Also see self-improvement.

Self-Importance—

A mild form of conceit.

See conceit and Pride.

Self-Improvement—

See Books, Character, Evenings, Home, Patience, Prayer, (or asking help), Study, Truth and many others. Also self-help.

Self-Indulgence—*Seeking pleasure in foolish ways, (45:6)*

See Self-Love, of which it is a foolish, short-sighted perversion.

Self-Injury—

See Selfishness, Recklessness, Wrong-Doing (29) and Guess-Work.

Also see Despising Little Opportunities (67:1) and self-neglect.

SELFISHNESS.

SECTION 86

SELF-LOVE.

Section 85

Self-Neglect—

See Discouragement, overwork and self-injury. Also see Short-Sighted Unselfishness, 86-4.

Its opposite is a Wise Self-Love.

Self-Possession—

K Ts, Wise Leadership, self-control, Difficulties, Perplexity and avoidance of Guess Work.

Self-Reliance—

K T's, self-possession and courage.

Self-Reproach—

See repentance, remorse, Discouragement, inconsistency, etc.

Self-Respect—

Is a Good Thing; But May Be Misplaced 77:1

Self-Sacrifice—*Suffering willingly for the good of others; because we love them.*

But it does not mean self-injury; for it always has its reward; (28:12 and 32:1) and the reward is a very sweet one. But it is the love that brings the reward and not the mere fact that we have suffered; so that though a selfish man may counterfeit self-sacrifice; he cannot win its blessing.

Also see self-denial.

Self-Satisfaction—See Pride.

Self-Will—*Wishing to always have your own way, and really supposing that you are right.*

Causes; mistaken Self-Love, haste and Guess Work.

Also see conceit, wilfulness and obstinacy.

Selling Kindling C:57

Sensitiveness—Excessive.

Causes: either Loneliness, Guess Work, conceit or too much Thought; or all of these combined. See each.

Sensuality—See sexual sins.

Sentimental.—*Full of the love and love making which naturally lead to marriage and are deepened and perpetuated by an unselfish married life.*

Sentimentalism—*Dwelling much on sentimental subjects.* (See sentimental.)

It may be carried too far, or shown in unhealthy, unnatural ways; but it is often condemned very unjustly.

For K Ts, see "Courtship and Marriage," Loneliness, Love, etc.

Servants—

See "housekeeping and housework."

Service—

See Home, Helping, servants, etc.

Serving God—See Godliness.

Severity—See punishment.

Sexual Sins—In Thought and Action.

Carefully study the sections on Restlessness, Loneliness, Happiness, Unhappiness, Prayer, and BESETTING SINS. Also Doing Wrong to Please a Friend (39:2) and Guess Work.

Shallowness—

A mixture of conceit and ignorance.

See Guess Work, conceit and ignorance.

Shame—

See Doing Wrong, Unhappiness, self-condemnation, repentance, remorse, conscience, etc.

Also see Humility, Happiness, etc.

Sharpness—*Quickness and skill in trade.*

For secrets of sharpness see Quickness, Work, skill, Success, Business, etc.

For dangers see 10:1 and 78:1 and 2; also Selfishness, Dishonesty, etc.

Sheepishness—

A mixture of excessive self-consciousness, Humility and shame.

See each of these topics.

Shiftlessness—*Extreme carelessness and aimlessness combined.*

Generally accompanied by laziness but not always.

See Carelessness, ignorance, Discouragement, dullness, aimlessness, loss of vitality, etc.

Shining Lights..... C:6

Shirking—

See laziness and Selfishness.

Short-Sightedness—Mental.

Chief causes: persistent guess work and jumping at conclusions in those matters where the short-sightedness shows itself.

See logic, Guess Work, reasoning, reason, etc.

Its opposite is real insight, and avoidance of guess work,

See Guess Work, Thought, Truth, insight, etc.

Short Steps When Perplexed.... 69:1

Shutting the Door..... C:51

Shyness—

See self-consciousness and bashfulness.

Sickness—

See Suffering, Rest, health, etc.

Also topics like Patience, Happiness, Prayer, etc.

Silence—

Watchful Silence...101:3 and 96:motto

Silence When Angry..... 92:2

Silencing an Angry Man 92:3

Silent Sympathy..... 90:1

Silent Prayer 76:4

Silence Sometimes a Sign of Weakness 91:1

Sometimes a Source of Strength, 28:3 and 11

Silliness—*Talking in a well-meaning, but foolish way about sentimental subjects.*

Should Not Be Dealt With Too Severely..... 14:5

Also see sentimentalism, Talking, Loneliness, etc.

Silver and Gold.... Page 6 of Appendix

Simplicity—

The Simplest Helps Often the Ones Most Needed..... 1:6

Lack of Simplicity Often a Source of Weakness...13:2, 52:1, etc.

Untrue Simplicity.....32:1 and 43:1

Simply Yes or No..... 28:3

Sin—

See Doing Wrong and Besetting Sins; also see repentance and remorse.

- Sincerity—
 K T's, Truth, Love, True Kindness (55:1), and a Pure Heart. 28:11
 Also see insincerity.
- Singing to Baby..... C:47
- Sisters—
 See Home, Helping, Love, etc.
- Skepticism—
 See infidelity, doubt, Perplexity and negations.
- Skill—
 How to Acquire It..... 67:1. 10:2, etc.
 We Must Avoid Guess Work, 43:2 and 1
 We Must Profit by Our Failures, 102:2
 Also see Watchfulness, carefulness, Carelessness and Success.
- Slackness—*Carelessness in managing ones business.* Applied to teachers, housekeepers, business men, etc. It may spring either from very shortsighted selfishness or from discouraged recklessness; and should be treated accordingly.
 See Discouragement, Recklessness, Carelessness, etc.
- Slander—
 See Selfishness, Gossip, Bearing Wrong, etc.
- Slavery to Bad Habits and Companions—
 See Besetting Sins; also Darkness and Habit, and esp, 40:6.
- Sleep—
 Early to Bed and Early to Rise C:44
 Sleepiness and Crossness..... 14:3
 Sleeping Under God's Care..... 40:12
 Also see Rest.
- Sleeplessness—
 Results from excitement; and is helpful when it tends to lessen the excitement; but harmful when it only increases or deepens it.
- Slights—
 See Bearing Wrong and Selfishness.
- Slovenliness—*A very great disregard of cleanliness and order.*
 It results from loss of hope and self-respect.
- For cure see Discouragement, Loneliness, laziness, Perplexity, etc.
- Slowness—Causes of..... 78:2
- Smallness—
 Mental Smallness.—See weakness, ignorance, etc.
 Moral Smallness.—See narrowness, Meanness and Selfishness.
- Smartness—
 No Sign of Loveliness..... 17:3
 For other thoughts see ability.
- Smiling—
 Only a Smile 47:1
 Don't Forget to Smile..... 47:8
 Smiling But Unhappy..... 100:3
 A Wise Mother's Smiles and Kisses..... 49:4
- Smoking—Is It Right..... 29:1
 Also see Recklessness and Besetting Sins.
- Smutty Talk—See sexual sins.
- Snappishness—K T's, Crossness.
- Sociability—
 See Talking, Friendship, Loveliness, Example, Home, Helping, Gossip, Sympathy, etc.
- Social Problems—
 See Political Problems, Business, Poverty, Hard Times, Money, etc.
- Society—
 See sociability and social problems.
- Solitude—
 See Loneliness, Rest, Prayer, Study, etc.
- "Something Nice".... C:19
- Sophistry..... See 98:6 and 96:2
- Sorrow—
 See Suffering and Mourners.
- Sourness—
 K T's, Crossness and Temper.
- Sowing Seeds of Kindness..... 55:4
- Speaking Kindly..... 54:4 and 55:1
- Speculation—In Money, Land, etc.
 How to Tell Whether You are Carrying it too Far..... 10:1

- Speculation—Philosophical.
See Thought, Truth, error, reasoning, etc, and esp. 98:6.
- Spending Money Unwisely, 15:5 and 48:5
- Spendthrifts—
Are slaves of misdirected generosity, or an uncontrolled restlessness.
See Restlessness and 55:2.
- Spiritualism—
A dangerous medley of guesswork, fraud and distorted truth; for even the mysterious, unexplained truths on which it partly rests are so wrongly explained and so sadly misapplied and exaggerated as to do a vast amount of harm.
- Spirituality—*Clearly recognizing the spiritual side of life, both human and divine, and willingly conforming ones life to it.*
K Ts, Godliness, insight and Doing Right.
- Spite—*Petty Hatred.*
K Ts, Meanness, Selfishness, hatred, etc.
- Spunky—*Enterprising, but rather hasty*; and so apt to be mistaken.
See enterprise, haste and Guess Work.
- Sputtering—
One form of Crossness.
- Stability of Character—
It is the opposite of fickleness, and springs from insight and love of truth; though often marred by haste and guess work.
See insight, Truth, fickleness, Plans, Guess Work, haste, etc.
Also see strength of character.
- Starting Right..... C:1
- Starting Up the Ladder..... 48:2
- Statesmanship—
See Leadership, Political Problems, etc.
- Steadiness—
K Ts, aimfulness, carefulness, faithfulness, Temperance, etc.
Also unsteadiness and impulsiveness.
- Stealing—*Taking another's property without giving them a just equivalent for it.*
A degrading and unsatisfying vice. For K Ts, see Selfishness and Dishonesty.
- Sternness—
Undue Sternness with Children.. 14:5
God's Sternness..... 40:3
Also see punishment.
- Stimulants—Improper Use of.
See Temperance.
- Stinginess—*Being both selfish and small minded in money matters.*
See Selfishness, short-sightedness, ignorance, Money, etc.
Its opposite is generosity.
- Stories for Baby..... C:47
- Straining Ones Self—
See haste, overwork, Difficulties, etc.
- Strength of Character—
Its leading elements are energy, courage and quickness of perception; but these great powers are often sadly marred by carelessness in using them.
See energy, courage, Quickness, carefulness, Carelessness, Watchfulness, etc., and esp. 102:5.
- Strength—Physical.
See Rest, health and vigor.
- Strictness—
Is Necessary; But Should Be Tempered by Tenderness, 14:3, and 7 and 79:1.
- Strikes—How to Lessen Them.
Page 5 of Appendix.
- Struggles—
See Difficulties, Perplexity, and Suffering.
- Stubbornness—See obstinacy.
- Studiousness (*or Love of Study*).
Springs from hopefulness; and is increased by whatever makes life sweeter or more satisfying. It has two closely related, but very different forms: studying life and nature and studying books. Of these the first is oftenest neglected.

- STUDY HELPS. Section 87
- Stupidity—*A mixture of dullness and carelessness.*
See dullness and Carelessness.
- Style—
One Way of Perfecting It..... 87:1
Also see Thought, clearness, (98:2), fitness (47:6), etc., etc.
- SUCCESS. SECTION 88
- SUFFERING. SECTION 89
- Suicide—See despair.
- Sulks—*A rather silent fit of mingled blues and crossness.*
See Discouragement, Crossness, blues, Rebuke, etc.
- SULLENNESS—
K Ts, Crossness, hatred and obstinacy.
- SUNDAY. SECTION 84
- Sunshine—
Sunshine and Patience..... 68:1
Also see Cheerfulness.
- Superciliousness—
See conceit, Selfishness and Pride.
- Superficialness—
K Ts, ignorance and Guess Work.
- Supernatural—The Supernatural.
See God; and esp. 40:2.
- Superstition—
K Ts, Guess Work, ignorance and a blind reaching out after the unseen and the divine.—
See Acts 17:22 and 3, where "too superstitious" should be rendered "more God fearing than most."
- Sure—Being Sure.
Importance of Being Sure..... 102:5
Certainty How Far Attainable 43:1
What to Do When You Are Not Sure a Thing Is Right..... 28:6
- Suspiciousness—
Springs from fear, Guess Work, Selfishness; Exaggeration and lack of trust in God.
See each of these.
- Swagger—*A coarse form of boastfulness.*
See conceit, Talking, etc.
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- Thrift—*Knowing how to use ones
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- Virtue—
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Also see sexual sins.
- Visionary—*Indulging great hopes
without good reasons for so
doing.*
See Guess Work, "Day Dreams
Misused," "Ideals Misused," etc.
For its opposite see practical.
- Vitality—*The power to live and
endure.*
Great vitality is generally ac-
companied by good health,
but not always. But good
health always increases it and
ill health always lessens it.
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- Voice—
Makes a Great Difference,
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- Vulgarity—*A mixture of ignorance,
thoughtlessness, self-assertion,
and poor taste such as is often
found among very thoughtless
and ignorant people.*
But the word is often badly mis-
applied to that which is sim-
ply unfashionable in manners,
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Times, and Suffering.

- Warmth—
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- Whimsicalness—*Being more or less the slave of whims.*
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- Wilfulness—*A determination to have your own way, if possible, right or wrong.*
K Ts, conceit, haste and Guess Work (a large amount of each), also obstinacy, Unhappiness and some honest self-will.
Its opposite is teachableness.
- Willingly—*A willing act is one in which there is little or no struggling against what we consent to do.*
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- Winning Others—
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- Wisdom—*The power to quickly see and do what is really right and best in matters that are rather rather perplexing.*
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 sin; but not a hopeless one.
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 badly misused or discouraged
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THE BETTER WAY.

FEBRUARY AND MARCH, 1896.

Exchanges, regular and occasional, always welcome.

Please Show to Your Friends.

SHALL WE HAVE

A NEW POLITICAL PARTY?

THE NATIONAL PROTECTION PARTY,

AND WHAT SHALL ITS PLATFORM BE?

TOPICS DISCUSSED:

<i>Bankruptcy Laws and Other Fail- ures,</i>	5	<i>Reciprocity or International Protec- tion,</i>	3
<i>Civil Service Reform,</i>	8	<i>Revenue Taxes, National,</i>	3
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<i>Profit Sharing, Compulsory,</i>	3	<i>General Summary,</i>	2
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DECLARATION OF PRINCIPLES.

GENERAL SUMMARY AND INVITATION.—Believing that many important issues are wholly overlooked by existing parties; that others they are trying to meet in most unwise and inadequate ways; that neither the rights of labor nor those of capital are properly protected; that the risks of business are needlessly great; that the average wages of labor are too small; that the temptations to dishonesty in business are too great; that our protective tariff is too high at some points and too low at others; that our currency laws are defective; that our temperance laws should be more strictly enforced; that jurymen are sometimes dishonest, and our jury laws defective; and that the right of petition is worthy of more honor than it now receives; and that lynch law should not so often go unpunished; we invite all who are in sympathy with us to join in pressing these issues, first in private life and later on at the polls; that under the lead of a true PROTECTION PARTY the cause of right may advance more surely and more rapidly. FOR THE SOONER WRONGS ARE FACED AND RIGHTED, THE LESS IT COSTS.

PROTECTIVE TARIFF.—We believe that for one part of a community to be idle, or very poorly paid, is a financial misfortune to every man in that community, either rich or poor, who as farmer, manufacturer, merchant, mechanic, day-laborer, or in any other capacity is trying to earn an honest and comfortable living; for it lessens the demand for every form of work which man or woman can do on a farm, in a work-shop or anywhere else, and thus sooner or later compels them to live less comfortably.

Hence we believe in a protective tariff, so adjusted as to insure just wages and abundant employment to the people; but we also believe that it should be so adjusted as to do this AT THE LEAST POSSIBLE COST TO THE PEOPLE. For we are satisfied that all our protective tariffs have been too high on some products and too low on others, thus causing great recklessness, waste and selfishness in some lines of production, while not properly protecting others which are equally or even more worthy of special encouragement; and often taking out of the pockets of the people ten dollars where one or two dollars taken more wisely and justly would have better protected American labor and capital, and given the government just as great a revenue.

REVENUE TAXES.—We believe in the taxation of manufactures for purposes of revenue; wherever and whenever such taxes can be economically collected and justly distributed. But we insist that such taxes should be put chiefly on luxuries, both imported and home made, (especially the former) and should ordinarily be much higher on luxuries used mostly by the rich than on luxuries used alike by all classes. And we further insist that our laws should in every case state whether a duty is meant for protection or simply for revenue; and that whenever a protective tariff and a revenue tax are both put on the same imported article the law should in every case clearly state just how much of the import duty is meant for protection and how much for revenue;—and that whenever a revenue tax is put on any class of imported articles the same revenue tax should be put on all home manufactures of said article.

RECIPROCITY.—We are also in favor of treaties of reciprocity, or international protection, when so adjusted as to increase the exports of both countries, without injuring the protection needing industries of either, or too heavily taxing either nation, either directly or indirectly, because of it. For by such treaties the prosperity of both countries is increased.

PROFIT SHARING.—We believe that in any business enterprise in which several parties are engaged each one, employers and employees alike, is first of all entitled to ordinary living wages, more or less according to the amount of skill, time, risk, etc., which each puts into the business; secondly, that the capital invested is also entitled to a profit and to insurance; thirdly, that the employer, being the one who runs the most risks, is entitled to the highest wages, if the business proves successful; and should, except in the case of corporations, be allowed to fix his own maximum wages and profits on capital, so long as his claims are not preposterously high and are definitely specified in a written or printed contract made with each employee, and provided also ordinary living wages have first been paid to all his employees.

But we believe that whenever there are any profits over and above wages, specified profit on capital and other necessary expenses, these should be divided yearly between all the wage receivers (employers and employees) in proportion to the total amount of wages received by each. But that uncollected debts, even if considered "good" should not be divided as profits, till they are actually collected.

COMBINATIONS OF LABOR AND CAPITAL.—We believe that mechanics, farmers, manufacturers, miners, mine owners, railroads, business men and working men and women of every sort should, under certain restrictions, be allowed and encouraged by law to combine with others in related lines of work so as to lessen the risks of injustice and loss, help one another in times of embarrassment, introduce better methods of work, lessen cost of handling and marketing goods, and finally, with the help of government, devise some form of safe insurance for widows and old age.

But what are some of these restrictions? First, that every such combination, whether of working men, ordinary business men or corporations, should have a special charter defining and limiting its privileges, which charter may be cancelled or materially altered by a court of equity in case the combine violates any of its pledges,—the suit to be brought at public cost, if the legislature or a sufficient number of interested citizens demand it.

Secondly, that all the books, papers and transactions of every combination of working men, ordinary business men or corporations, which is held together by business ties, should be open to the courts and to the inspection at any time of some properly designated government inspector, every member and officer of the combine being obliged under penalty to answer correctly and fully all questions regarding the business of the combine which may be asked by a properly authorized court, or by the government inspector.

Thirdly, every such combination should be compelled by law to make a full yearly statement to the government of the real value of its capital and plant, of the amount of watered stock, wage account and other expenses and expenditures. Also of profits and the disposal made of them.

Fourthly, all future watering of stocks should at once be forbidden by law and it should be enacted that the total present value of the watered stock of any company shall be divided into thirty parts, one part to be thrown out each year so that after thirty years no corporation or company may claim or take profits except on the real value of its plant and the money capital actually used.

Fifthly, all corporations should be bound by their charters to pay their employees equitable wages and to profit sharing, as elsewhere described, save that, in return for the special privileges given them, each corporation should be limited by its charter to some definite maximum of wages which may not be exceeded in the wages of any employer and also a maximum rate of interest which may not be

exceeded in taking, first, profits and, second, insurance on the capital invested.

Furthermore, every combine, whether of working men, ordinary business men or corporations, should also be bound by its charter not to try in any way to corner the market or refuse to produce or sell at a reasonable profit, (to be determined, in case of dispute, by a court of equity,) and not to try to injure or take away the business of any outside individual or company by special rates, or discounts or privileges or prices less or more than those customary where there is no such special competition or lack of competition; and finally a promise to deal justly with the lesser members of their own combine and also a promise that whenever any member of the combine fails or becomes embarrassed in business the combine shall undertake to help in disposing of his tools, machinery and uninjured stock at as near their real value as possible, only minus cost of handling.

SETTLEMENT OF LABOR DISPUTES.—We believe that our existing courts, acting as courts of equity, or else special courts created for the purpose, should be allowed to take a much wider cognizance than they now do of disputes between employers and employees, between different classes of working men, between business men, between corporations and corporations and between corporations and individuals, and that all such disagreements which the parties fail in settling peaceably and satisfactorily among themselves or by private arbitration should be decided by the courts, subject only to appeal to a higher court.

OUR BANKRUPTCY LAWS; AND OTHER FAILURES IN BUSINESS.—We believe that our bankruptcy laws should be so altered as to more surely detect and punish dishonesty; and that while protecting all true bankrupts against constant lawsuits by creditors, we should also have state and county bankruptcy commissioners with authority to watch all bankrupts and later on, if best, compel them to very gradually pay a part or all of their old debts; save that no bankrupt should be compelled to pay more than a very small percent per year of his net profits, the maximum per cent to be determined by state or national law.

Secondly, we believe that all failures in business which result in loss to creditors or in a forced sale of the property of a stock company should be legally investigated, the necessary costs to be divided proportionately between all the creditors and stock holders.

And, thirdly, that our mortgage laws can and should be so altered as to prevent so much reckless borrowing of money and at the same time protect the owners of mortgaged property against the risks of losing so largely and so needlessly as they often do now.

SILVER AND GOLD.—We believe that the dollar, though nominally and legally so much gold, really represents to most minds only a certain amount of work and the just rewards of that work; that its value at any given time can be best shown by stating how much of A's time it represents, how much of B's, how much of C's, how many pounds of flour, how many yards of a certain kind of cotton cloth, and so on, almost ad infinitum; and that the average of all these values is what most nearly represents the value of a dollar at any given time.

Furthermore we believe that this value inevitably varies some from time to time, *giving to Every Man, rich or poor, more for a dollar's worth of work or in profits on a well invested dollar in times of plenty than it gives him in times of scarcity*; AND THAT THIS IS AS IT SHOULD BE.

We believe then that it is a great mistake for government to try to "fix" its value by law; and that silver and gold, though necessary "mediums of exchange" are in no way suited to, once for all, measure the value of a dollar; and that any attempt to tie the value of the dollar once for all to just so much silver or gold only does great injustice to thousands; and gives to a very few speculators, fools, rascals and blunderers a chance to easily disturb the money markets of the whole country, causing constant uncertainty and many useless and disastrous fluctuations of wages and prices.

We believe then that in all its larger coins the government should simply certify to the purity and weight of the coins without any attempt to fix their value; save that as a matter of public convenience and for further protection against dishonesty it should announce at regular intervals all over the country what their value is at current wholesale market places for bullion, the coins to be legal tender at this market price.

For smaller currency, from one to ten dollars in value we favor "convenience money" as follows: one dollar bills, two dollar bills, five dollar bills and ten dollar bills, all properly secured by the government and redeemable in either gold or silver AT MARKET PRICES of gold and silver; also silver and gold dollars and gold five and ten dollar pieces, each containing *nearly* its full value of coin (at current

market prices of coin) but enough below its face value to show that it is not meant to be an exact measure of the value of a dollar, or of five dollars or ten dollars, but is simply redeemable for that amount of silver or gold, at market prices, if taken to the United States treasury.

We also favor paper "convenience money" of the values twenty dollars, fifty dollars, etc., if properly secured, and redeemable at market price of bullion (as above); for such money would only be a properly certified check, in no way changing the value of a dollar.

We also believe that anyone, at any time, should be free to present either silver or gold at the mint for coinage into "weight coins" or "convenience coins" but that the seigniorage should in every case be kept by the government as a permanent deposit for redeeming "convenience coins" at their full face value in bullion and worn "weight coins" at their full weight in bullion.

That all speculative dealings in either gold or silver should be forbidden, no one being allowed to purchase either gold or silver in larger quantities than is needed for actual use in manufacturing, coinage or general trade.

That all outstanding silver and gold dollars should be gradually withdrawn from circulation, to be replaced by the new coinage; but that they should be legal tender to the very last day.

And finally, we declare our belief that bimetallism, substantially as here outlined, is sure to triumph not only in the United States but also all over the civilized world; and that the occasional small loss to the owners of the larger "weight coins" which this method involves, just as men now sometimes lose on cotton, corn and iron, is nothing when compared with the almost universal disturbance of prices and wages, and the injustice to thousands and millions of people which the present method involves. For our actual coin money is and always must be a very small fraction when compared with the other mediums of exchange, (notes, checks, drafts, stocks, bonds, day's wages, salaries, etc.) all of which are now unjustly changed in value and put at the mercy of a very few speculators and fools, because of their values being tied with so short a halter to the value of silver or gold.

OUR TEMPERANCE LAWS.—We believe that the liquor traffic in our midst is a great evil, and that the homes of our country should be better protected against it by a more strict enforcement of the laws regulating it and of all laws holding liquor dealers and their accomplices responsible for the consequences of their traffic. But we also believe that neither prohibition, local option, high license, low

license or mulct can ever accomplish much more till our jury laws are so altered as to make it impossible for one or two men on a jury to make a farce of almost every temperance law on our law books. For on almost every jury there are sure to be one or two secret, but sworn enemies of temperance.

OUR JURY LAWS.—We believe that our general jury laws should also be altered so that in some classes of cases a verdict given by nine jurymen out of twelve may convict or acquit, in others a verdict given by ten, and in others a verdict given by eleven. For in even the most carefully selected jury there often will be some secret but sworn enemies of law and justice.

THE RIGHT OF PETITION.—We believe that the right of petition is one which ought more and more to be encouraged, and that, whenever a proper number of voters publicly request it at least one month before election, petitions and protests should be printed at public cost and a copy furnished each voter on any regular election day, that by signing it Yes or No, or depositing it blank, he may indicate his preferences or lack of preference as a citizen.

And while in no way objecting to open petitions, as now commonly circulated, we believe that no such petition should be accepted as of any legal value, unless confirmed by a similar petition at the polls.

WOMAN'S SUFFRAGE.—We rejoice in the greater fullness with which the rights of women are being recognized by our laws and believe that, if women as a class really desire it, the rights of general suffrage should be accorded them.

LYNCH LAW.—We protest against the utter folly and crime of lynch law in a country where better methods of punishing crime are available, and, believing that its increase will undermine the very foundations of a free government, we believe that the federal government should in accordance with the sixth amendment to the Constitution intervene to check and punish such outbreaks, whenever state authorities prove indifferent.

CIVIL SERVICE REFORM.—We believe heartily in civil service reform and rejoice in its triumphs thus far. And especially do we believe that nearly all the lesser employees of government should be appointed for a period of at least ten years, subject only to dismissal for sworn neglect of duty or incompetence, properly and publicly substantiated by non-partisan witnesses.

We also believe that many of the higher offices of government where expert knowledge is required should be subject to civil service examination tests of some sort and that here also the appointment should be for at least ten years, or good behavior, whenever the work to be done is of a routine sort not likely to be much affected by a man's political opinions.

OUR FOREIGN RELATIONS.—We believe that it is our right and duty to protect the liberty of American states against foreign interference; and that thus only can we properly secure our own future liberties; but that we should solemnly bind ourselves to also respect these same liberties; by pledging ourselves at the earliest possible date to never forcibly deprive any American state of even a single inch of its territory. Otherwise Europe will justly suspect us of insincerity; and some day our "Monroe Doctrine" will prove a curse to us, for even truth can be perverted into error.—And we believe that even in the old world we should not hesitate to help in forcibly checking wrong, when it becomes too flagrant; *unless there is good reason to doubt our ability to do it successfully.*

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